Vol. XXXVII OCTOBER, 1925 No. 19

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE FESTIVAL OF THE REFORMATION

LUTHER TRANSLATING THE BIBLE

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the AMERICA UNITED LUTHERAN CHURCH IN

707 Muhlenberg Building
Philadelphia Pennsylvania

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Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

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Machinery of the Local League—Harry Hodges	2 cents
Admission Cards	1 cent
Definite Objectives of the Luther League	5 cents
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How to Organize a League, and Luther League Goals	free
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Of the Church - By the Church - For the Church

Luther League Review

The Lutheran Church Gave the Bible to the World.

Should We Not Keep and Study It Ourselves?

WHY STUDY THE BIBLE?

Every young person should make the Bible central in his reading and studying:

1. Because it is the most alive and studied book in the world today.
2. Because the English Bible is the greatest classic in modern literature.
3. Because its study enlarges one's horizon, and brings one in touch with the most earnest and self-sacrificing spirits of this and every age.
4. Because to know it helps one to appreciate all else that is best in literature.
5. Because it touches and crowns all other branches of knowledge.
6. Because it is God's appointed means for the development of noble Christian character.
7. Because it is God's only revelation and message of grace and power for the full salvation of every soul, and satisfies the longing of every heart in the time that now is and that which is to come.

Life Service Department

"Wist ye not that I must be about my Father's business?"

SALT OF THE EARTH

No doubt some of the feminine group of our "League House" will recall that they have seen the above title before. Perhaps they will decide that we are "infinitely slow" in writing of it now. Let that be as it may, we venture the assertion that not every girl who reads, or who should read the REVIEW, has read that vividly descriptive article to which we refer. Were we given to betting we would wager a sneakingly nice sum that most Leaguers belonging to the "sterner sex" have not read it. We make bold to state that every Leaguer regardless of sex should at once buy or borrow the May, 1925, issue of the *Ladies' Home Journal*, turn to page 8, and look intently at that vivid pen picture of "one who loved his Creator, his work and his wife and who thought of little else." Our own Elsie Singmaster has held before us, in her character Thomas Bashore, some of those rare sterling qualities which the youth of today can well afford to imitate. We need just such consciences which fear to do wrong. We need more such minds which are open to the conviction of right and duty. Eyes which see a brother's need and ears which hear his call for help are certainly not too numerous. Hearts which find their greatest satisfaction, their supremest joy, constrained by the love of Christ are the great need of the hour. Leaguer read "Salt of the Earth," it will help you get a proper outlook on life.

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A PRISON SCENE

If all the Leaguers are like the writer they have certain very pronounced feelings and convictions when within prison walls. It has been our privilege to be in prison several times and at various places, only very temporarily however, the time was left to our own choosing. We read regularly a magazine published by the prisoners of one of our largest penitentiaries, so are not entirely unfamiliar with prison scenes and prison life. These scenes and this life cause us to appreciate our freedom and move us with compassion for the forced inmate. We do not believe that prison life, as it now is, would reform us were we given to the desires of the underworld. We cannot think of prison scenes without thinking of several such scenes of years gone by and the eternal heritage we today enjoy. Old Bedford jail at once looms up with its wonderful allegory, Pilgrims' Progress. From England we go to Rome and there we locate a distinguished prisoner who knew life's true objective; a man who willingly surrendered national prestige, family, prospects of honor and wealth, that he might have the joy of serving Christ. A man who never once complained of the sacrifice he made to become a Christian. Yet few men can claim as many and genuine sacrifices as he made. A man the beauty of whose life was its versatility and the supreme beauty of it was that this many sidedness is made to serve the one great purpose of his life, which was to attain to the big calling of God in Christ Jesus.

This prisoner wrote a letter which quite probably Elsie Singmaster had in mind when she wrote, "Salt of the Earth." This letter Paul wrote to the first church which he founded in Europe at Philippi. It reveals the heart of the man. The keynote is "Rejoice." The very atmosphere of the letter is that of joy, a fact most remarkable when we recall the fact that the writer is Nero's prisoner. The keynote to this letter and Paul's is, "For to me to live is Christ and to die is gain." Right Christian experience is the outworking, whatever one's circumstances may be, of the life, nature and mind of Christ living in us.

Paul gives a list of fundamental Christian virtues "which shine like a string of pearls or like a globular cluster of stars in the sky." These may be summed up as the True, the Good and the Beautiful. They are universal in worth and obligation, equally appealing and compelling in every age and every land, to every race and rank.

Fellow Leaguer we should meditate upon them and master them until they pass into our souls and become our disposition and habit, our spirit and speech, so that in our words and ways we shall exercise and illustrate and live them. "Then we shall find real joy in our lives and rejoice in the fellowship of the saints," over afflictions which further the Gospel; in the ministry of the saints; in the fellowship of faithful saints; that our hopes are in Jesus and not in the works of the law and the flesh; that our citizenship is in heaven rather than on earth and in fleshly indulgences.

If this prison letter does not offer a proper outlook on life then we have none; if we Leaguers, big or little, great or small, wise or ignorant, cannot find herein sufficient to challenge us to a worthy purpose and work in life, then we had better quit.

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IT SEEMS NECESSARY

Someone has all too aptly informed us that if the average group of persons is to get the full benefit of a speech, the speaker must go through a process something like the following: First he must tell them what he is going to tell them; then he must tell them, that is, deliver his speech; then finally he must tell them what he has told them.

We "rave thusly" because we have been repeating, in different ways, the definite plans of this department; have given complete lists of published books on life work, etc., etc., yet letters asking for just these facts are continually paying their visits to our desk. Now something is wrong. Either the writer has been most ambiguous or someone (many someones) is not on his or her job in reading the REVIEW. We have at least one concrete example before us where the Life Service Secretary was not at fault. He gave an address on our Life Service work and objectives, conducted a round table discussion on books, pamphlets, plans, etc. About two weeks afterward a person from that audience was appointed a local Life Service Scretary, then he (or she) at once wrote us asking for just the things given at the meeting. We wonder why. The people who were present in mind, as well as body, got the facts given.

Now Leaguers, we realize also new workers come into the scene of activities, and the writer is not as rough as he looks or writes, he's rougher, but for "the love of Mike" read the REVIEW. If you read it throw a little dynamite into your officers who do not, or take up an offering and send them a year's subscription.

Have you, Mr. State Life Service Secretary, had an appropriation made so cash will be on hand to send you to our Live Service Secretaries' Conference, likely in October? If not, get busy at once! We must have every State and District Secretary present. What about you states which do not even have such an officer? You were asked to fall in line two years ago. Let's get together and talk this thing over. We'll understand each other better, we'll work better, and accomplish more. We'll see you at the Conference.

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SONS OF ISRAEL

BY LAURA WADE RICE

Long ago one of the race of Israel not only dreamed dreams of greatness, but had the political acumen, God-given, which enabled him to achieve their fulfilment. Joseph was not the only dreamer of his people, nor her only great man to rise from obscurity to prominence. Like him, down through the ages many Jews have enriched mankind by the use of their God-given gifts. Even their riches came from Him who said:

"The Lord thy God, it is He who giveth thee power to get wealth."

Queen Isabella's jewels, which outfitted Columbus for his voyage of discovery, were exchanged for the money by one of the sons of Israel. The family of the Rothschilds at one time so financed Europe that it was stated that no nation could go to war without their permission.

Many of Israel's sons might be cited who were benefactors, and whose gifts were of a higher order. The great astronomer, Sir William Herschel, whose "name is writ in the stars," and his noted sons were not only Jews, but Jewish Christians. Other Jews whom we delight to honor were also Christians, the musicians, Mozart, Mendelssohn and Rubenstein, whose genius has made melody for the world; the artist Bendaman, the Christian historian Neander, Philippy the Lutheran theologian, and Alfred Edersheim, whose Life of Christ bears the highest rank, were of the Master's own family. Hundreds of distinguished names could be given, many of them were "Israelites indeed" in that they accepted as the fulfilment of law and prophets Him who was the Hope of Israel, her Messiah.

Whether we are aware of it or not this race, for good and for evil, is powerfully influencing the world today. The founder of the University of Cairo, which has given such marvelous impetus to Islam, was a Jew, Yacob Ion Kylis. Carl Marx, whose writings are the Bible of Socialism, and Trotsky, the dominant figure of present day world-movements, are of this people. Henry Bergson, a French Jew, is accepted as the greatest living figure in idealist philosophy.

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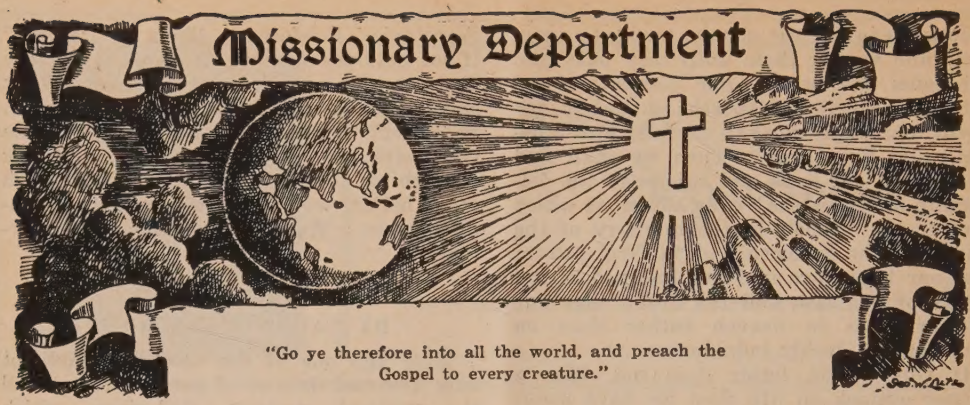

CHRIST FIRST IN OUR OWN LIVES; CHRIST FIRST IN THE LIVES OF THE NATIONS OF THE WORLD

There is a tendency on the part of many of our colleges to have extension schools, or probably correspondence schools. Such methods of securing an education have been criticised as not efficient. They may not be ideal, but probably they are the best substitutes that can be provided. A training school for the missionary secretaries of the Luther Leagues of America would be ideal. The responsibilities and opportunities of missionary secretaries are so great that we feel that such a training school is almost necessary. If all the missionary secretaries and committees could meet together for two weeks' training for their work and for two weeks' planning together for the missionary work of the Luther Leagues, the result would be far reaching. We can not do this. We are too far apart. We can not finance such a school. Some time we may be able to do so, but not now.

We must seek another method. The correspondence course with the LUTHER LEAGUE REVIEW as the principal text book seems the best method. Every missionary secretary in every Luther League in America should enroll for this course and should follow the directions of the LUTHER LEAGUE REVIEW.

The foreword is this: This course is intended especially for the thousand missionary secretaries who have been called of God through their Luther Leagues to be the leaders of the missionary activities of the Luther League of America. Great is your responsibility and great is your opportunity. Let it be your policy to make such a study of the subject that there will be no chance for failure in your leadership. The course of study is outlined as follows:

As soon as the LUTHER LEAGUE REVIEW is received which is six weeks before the missionary program is to be rendered—

1. Read the missionary program carefully.

2. Secure the suplementary literature that is recommended.

3. Enlist enough members to render the program properly.

4. Add your own original plans to those presented in the LUTHER LEAGUE REVIEW.

5. Make the program which your league presents better than the suggested program.

6. Accept no inferior substitute for a suggested plan.

7. When the evening comes for the presentation of the program, be so well prepared for it that there will be no last-minute preparations.

8. Bear in mind that if being a missionary secretary is worth while at all, being the very best missionary secretary possible is much more worth while.

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SONS OF ISRAEL

(*Continued from page* 5)

Albert Einstein is also the world's outstanding scientist along physical and mathematical lines.

Many Jews have held prominent political positions. The great premier of England in Queen Victoria's day was Benjamin Disraeli—Lord Beaconsfield. Next to the King of England today stands in authority Sir Rufus Isaacs—Viceroy of India; while the name of Sir Herbert Samuels is universally known and respected. From our own land, Morganthau, Straus and Elkins have gone as our ambassadors to foreign courts under Roosevelt, Taft and Wilson. Justice Brandeis of our Supreme Court is a potential candidate in the minds of many for the presidency of a future Jewish State in the land of Israel.

Among writers, Heine, Germany's greatest poet; Boerne, dramatist and poet, and Israel Zangwill hold no low places. On our literary shelves and in our magazines and dailies Jewish words and thoughts are influencing many minds. Edward A. Steiner, Mary Anten and Emma Lazarus,

(*Continued on page* 9)

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

SOME GAMES FOR YOUR HALLOWE'EN PARTY

Blowing Out Candle. Blindfold boy and girl. Turn them about, and let them endeavor to blow out a lighted candle.

Fortune Telling Stunts. (1) Pumpkin with letters of the alphabet cut in it. Hang it from the transom of a door. Spin and let each take turn sticking a hatpin in it. The letter stabbed indicates the initial of the future life partner.

(2) Three dishes are placed on a table, one with clear water, one with soapy water, the third empty. Blindfold participants. Lead them to the table and allow each one to touch a dish. If the finger is put in the clear water it foretells happy marriage; soapy, marry a widow or widower; empty, single cussedness.

(3) Write fortunes on paper with lemon juice, which makes excellent invisible ink. One at a time each person visits the witch, who mumbles a few unintelligible words, then passes one of the strips of paper over a lighted candle, and hands to the person waiting. Lo, the words of a fortune have appeared on what seemed to be a blank piece of paper!

Jumping the Candles. A dozen lighted candles are placed two feet apart in a row across the room. Each candle represents a month, and the young ladies are to hop from side to side over these, the candle that is snuffed out indicating the month of marriage.

Fortune Telling Peanuts. Prepare these by removing the nuts and putting in tiny folded bits of paper on which are written such words as "journey," "wealth," "success," "brunette," "blonde." Give one to each guest.

Counting Seeds. Each one is given an apple. The apple is cut in two, crossways, and the seeds counted. If two seeds are found it indicates early marriage; three, legacy; four, great wealth; five, ocean trip; six, great public fame; seven, possession of any great gift most desired by finder.

A Giant Ghost. At one party a giant ghost met everyone as he stepped into the room. He was tremendously tall and looked very funny when he bowed almost to the floor. He also had a peculiar habit of dwindling in size until he appeared only of normal height. Here is the secret: A ghost's head had been fastened on the end of a broom, a sheet was fastened about it at the neck, and the entire thing held up by a boy or girl inside, who held the broom by the handle, raising or lowering it at pleasure.

Phunology—Artistic Reflections. Seat a person at a table and place before him a mirror. Give him pencil and paper and request him to draw a square with two diagonals, while looking in the glass. Hold a sheet of paper over his right hand so as to hide it entirely from his sight. It will be found surprisingly difficult to draw the diagonal lines.

Spook Pictures. Have someone preside over a table, decorated spookily, if desired, having pen, ink, and numerous pieces of paper. Fold each piece of paper. Seat each one in front of the table and request him to write his name along the fold of the paper. Fold without blotting, and a very grotesque ghost will result.

A Spook, Spirit and Ghost Race. Seat the players in chairs arranged in three rows. If larger crowd than thirty arrange in four or five rows, securing a new name for each additional row, as Goblins, Witches, etc. Each row is a team. Let each team choose some one to be Head Spook, Head Spirit or Ghost. Each Head is seated at the opposite side of the room, facing his own team, far enough from the wall to allow a runner to pass behind his or her chair. Each team also chooses an umpire; each umpire must stand behind his own team, and keep score. The leader numbers each team. The leader states that

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Methods

THE BEST POSSIBLE LUTHER LEAGUE

1.—"Getting the Vision"

We cannot all have ideal Luther Leagues, but we can have the "best possible" Leagues, if we get a vision of what we may do, see just what material is at hand in the way of equipment and talent, and then set about "delivering the goods."

So many leaders and so many of the Leaguers try to work in the organization without stopping to think just what the aims and purposes of a Luther League are; and starting for nowhere they soon arrive there.

What is the fundamental aim of the League? To train for leadership. Then plan the work so that this may be accomplished. Put the Leaguers to work. See that everyone has some work to do. The new and diffident members should have something of lesser importance and something which may be done outside the meeting—but everyone should be made to feel a part of the League by having some work to do.

Have Committees that work. Change them frequently, so that all may have chance to serve. Have a Program Committee to arrange for the devotional meeting, a music committee to arrange special music, a social committee to plan for the social affairs, decoration committees, membership committee, publicity committee, etc. If each has some definite task for which they are responsible, and the committees are frequently shifted about, so that no work becomes monotonous, there will be no trouble about the committees being active.

The League that is training its members for leadership will constantly hold before them the need of leaders everywhere in church work, and will serve as a sort of supply house from which will go out the teachers in the Sunday School, the choir members, leaders for the Junior and Intermediate Leagues, and all the other avenues of Church activity. A manufacturing plant is known by its product; if we are training for leadership, we must surely develop leaders.

The League that has a vision of this aim will also develop its leaders by sending them out into the larger work of the League. District and State League conventions must be attended, the plans there suggested worked out in the local League, and the members of the League made familiar with and prepared to help carry out the program of the higher bodies. Members may be developed in this way for district and state work; the best workers in these organizations are those who have had the foundation laid in the local League.

The next aim of the Luther League is its three-fold objective—Education, Missions, Life Service. Get a vision of how your League may be the "best possible" League in this direction.

Education. Is every member a daily Bible reader? Do you use the Bible in your meetings? What plans do you suggest to the Leaguers for a systematic reading of the Bible? A comprehensive one is given month by month in the REVIEW.

How do you conduct your devotional meetings? Are you using the Topics Booklet, the Topic in the REVIEW, and the Young People's Page in the *Lutheran?* Do you have a vision of the spiritual value which will be put into the lives of the young people by discussing week by week the varied church activities, the devotional and Biblical subjects, the missionary challenges, included in these Topics. Do you have a vision of the great opportunity here, and do you strive to make your meetings the very "best possible"?

Then there are the Reading Courses. Have you a vision of what you might do with them? Six books carefully selected each year constitute the Course. Get these books. Circulate them among the Leaguers. Start study classes, meeting to study these books, chapter by chapter. Build up a League library, using these as a foundation.

Missions. What a big vision is needed here. Get a vision of the world's needs and translate this into action in your society. Make your monthly missionary meetings just as interesting as possible. Organize Mission study groups. Have missionary prayers. Know our missionaries by name. Write them letters. Pack boxes for our orphan homes. Send gifts to our foreign

mission stations. Do some inner mission work by holding service in some home or institution. Find out some special service which your League can do—and do it.

Life Service. Have you a vision of the great opportunity and challenge which this presents to the young people? Have you a Life Service Secretary in your League, to get in touch with the younger members searching for a life work, for those anxious to get into the work of the Church. Are you keeping in touch with those away at school, seeking to enlist them for the Church? Do you ever have the pastor present the challenge of the ministry to the boys? Did you ever have a Deaconess talk to the girls? Has the mission field ever been presented in a gripping way to them?

Then have you a vision too, of the other forms of church service which call—the church secretary, parish worker? Or of the volunteer worker—one giving of his or her time freely in the various organizations? Or of the life service call which comes to each one of us to lead, wherever we be, in whatever type of work, or whatever conditions exist, a Christian life. Get a vision of what Life Service means.

Not alone must the leader or the one directing the League get a vision of the work. Every single member must have it, if we would have the "best possible" League. Every officer must bear in mind these two aims of the League (Training For Leadership—Our Objectives). In his respective work he must ever keep them clearly before his mind. Each officer should constantly be putting others to work, and should be developing others and training his successors. Each member of the League should have a vision of what he or she can do in and for the society, and be ready to do it.

Leaguers, get a vision of what the League is, its aims, and try to reach these goals, make your Luther League the "best possible" League.

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SONS OF ISRAEL

(*Continued from page* 6)

Edgar A. Guest, Bodenheim and Oppenheimer speak to us with wholesome inspiration in prose and poetry. Even among our publishers, men of this people have forged to the front, and the finest books now come from the press of Brentano, Boni and Liveright, and Alfred A. Knopf.

More and more this race is becoming a power in the world as God designed it to be. Where one of its members has been won to accept their great Kinsman, Jesus the Christ, he has ever been a power for the coming of the kingdom of God. To us is given the opportunity to reveal Him to them. Shall we grasp it—or lose it?

GAMES FOR HALLOWE'EN

(*Continued from page* 7)

when he calls a number the person so numbered in each team shall run from the right of his chair to the right of his Head Spook (or Spirit, etc.), around him, and back home on the other side. The first one to get home scores two for his team; the last scores minus one for his team. When time is called the team having the highest score wins.

A Bran Fortune Cake.

A thimble—old maid.

A button—bachelor.

A gold ring—first one to be married.

A stone ring—next one to become engaged.

Tiny slipper—journey.

Also a toy automobile, ship, aeroplane, submarine or trunk might represent a journey.

Small purse—wealth.

If you wish to elaborate on this plan one can easily think up other trinkets to include and fortunes appropriate. Wrap each in tissue paper and attach a ribbon—cover all with bran. When signal is given all pull. However, if you do not wish to provide a favor for each person present, give each a cooking spoon, they in turn take out a spoonful of bran until the favors are all unearthed.—*Epworthians' Fun Book.*

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PITY FOR THE AUDIENCE

Brigs: "What in the world did you make such a long speech for?"

Griggs: "Why, for the sake of the audience, of course."

"But I don't see what benefit that was to them."

"Weren't you to speak next?"—*Flotsam.*

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POLITE

Aunt—"And were you a good little girl at church this morning, Sallie?"

Sallie—"O, yes, aunty. A man offered me a big plate full of money, and I said, 'No, thank you.'"—*American Legion Weekly.*

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WORTHY OF HIS HIRE

Appreciative Plumber (to daughter): "That young man o' your'n'll get along, Janie, my girl! He's just sent me a bill f'r th' overtime he spent a-courtin' you last night."—*Life.*

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NEW VERSION

1: I just passed by the ex-Kaiser's home and heard him singing.

2: What was he singing?

1: Ain't gonna reign no mo!—*Texas Ranger.*

General Secretary's Letter

DEAR LUTHER LEAGUERS:

The number of beautiful letters that have come to your Secretary from leaguers, their parents, and church leaders since his resignation has been announced have been both gratifying and touching. One leaguer writes, "To whom can we now go with our confidences and for advice?" While your Secretary will in a short time step out of your lives officially, there is no reason why he should actually and he will ever be glad to advise you to the extent of his ability. On the other hand, you will find his successor worthy of every confidence and ready to render any personal help within his power.

A leaguer, who signs himself or herself, "A Lutheran," writes asking our criticism in the REVIEW of the remark of a certain clergyman in an address to the Brotherhood relative to the infallibility of the Bible. We cannot do this for two reasons, first, because we did not hear the address, and secondly, because for obvious reasons, we cannot honor unsigned correspondence.

In reading the account of the recent Christian Endeavor convention held in Portland we noted that one of its features was denominational rallies. Eight denominations did not have a sufficient representation to hold separate rallies, so they held a joint rally. In this group is mentioned the Lutherans. Statistics show that every year Christian Endeavor Societies are becoming fewer in our Church.

A forty page booklet containing the report of the Milwaukee convention has been sent to REVIEW subscribers, local leagues, synodical presidents and members of the Executive Board of the United Lutheran Church. If your league has not received its copy apply to your state corresponding secretary, who has it. Of course we were obliged to blue pencil freely the reports and addresses for publication, but have left unpenciled enough to give you the gist of the proceedings. We herewith ask the indulgence of the makers of speeches and compilers of reports for the eliminations.

With the exception of Connecticut, New Jersey and the Columbia District, all the units of the Luther League of America have held their annual conventions, and have had in attendance some member of the Executive Committee. Their comment concerning the conventions is: "The best ever." Here's hoping that the remaining three will merit the same comment!

Again we approach the season when we celebrate the Festival of the Reformation, and it is well for us to remind ourselves anew of its blessings and renew our thanks to God for His leading the Monk of Wittenberg to see the light.

The Reformation has put into men's homes and hands the Bible—the Word of God.

It has restored to its proper position the great doctrine of Justification by Faith.

The Reformation has set aside all human mediators between God and man, and has opened the door of access directly to the throne of grace.

It has restored to the Sacrament of the Lord's Supper all its parts, and its true Biblical character.

The Reformation has assigned to the preaching of the Gospel the prominence and value which it had in the primitive Church. It has relieved the minds of men of the immense mass of superstitious fears by which they were harassed.

The Reformation has broken down an overgrown and despotic hierarchy, and restored the power in the government of the Church and State, to the congregation of believers, and the "government of the people, by the people and for the people."

In the Centennial Exposition at Philadelphia, in 1876, there was displayed in the Art Gallery, Kaulbach's great painting, representing the "Progress of Civilization." There were grouped the world's foremost thinkers, scientists, diplomats and leaders, those who have been at the head of great movements, and left their enduring mark on the race's welfare. But in the midst and towering above them all was the colossal figure of Luther. This represents his true place in history, the preeminence of his achievement in the forward movement of mankind.

League-ally yours,

HARRY HODGES.

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
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IN THE INTERESTS OF
The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

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GO VISITING

Visiting and summer go together. It is a time of visiting. But why stop visiting now? Continue it on through the winter. Why not make this a winter of visiting, of calling on members of the League and prospective members for the League?

Every League has those who are inactive. Various efforts are put forth from time to time to get them back and into work. Then there are numbers of young folks who should be in the League.

There is nothing which will pay so well as personal work. That is the most effective. Writing letters, little catchy schemes of one kind and another, are good so far as they go, but they all fall short of bringing really satisfactory results.

We need to do more personal work. We need to get into the homes of the young people. We would suggest that your League this winter have as one of its major objectives and plans, a systematic visitation of the members, active and inactive, as well as a visit in the homes of those who should be in your League.

Do this systematically. Choose a group of your young people, best adapted for the work. Let them go by twos. Make out a list of your inactive members, and also a list of what may be called prospective members, and then assign a certain number of each team of two for visitation. Call for a report of each visit. This is a work to be done through your executive committee.

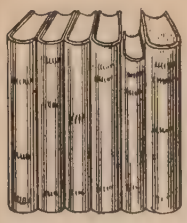
You can readily see the value of getting into the homes of the young people. Not only do you show the young people that you are interested in them and really want them badly enough that you are willing to go after them, but at the same time you will get into touch with the parents, and will be able to arouse an interest on their part in your League. It is a well-worthwhile work. Yes, it means some work, of course, but it is work which pays. What's the use of belonging to the League if you do not want to do some real work for Christ and the Church? That is the purpose of the League. Such work is also what Christ wants you to do. As a Christian you should go out in Christ's name and seek to win others for Him and His Church. The winning of young people is the Luther League's mission in the plan of evangelism.

ROUTINE

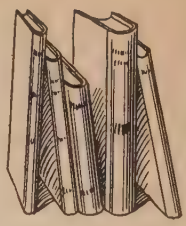
One difference between an amateur and a professional is that the former when he has done a good thing sits back and invites praise for doing it; the professional knows that he cannot afford to spend much time in the shade of the laurels acquired—he must gird himself to repetitive, continuing effort. The product of today is already ancient history; it is one with Ninevah and Tyre, and tomorrow is asking insistently, "What have you ready for me?"

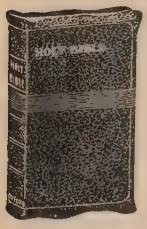
Doing a thing over and over again ought not to kill one's zest in the effort. Otherwise an actor would approach with lassitude, if not with utter aversion, the task of winning and holding an audience eight times a week in the same role. The minister would feel that he mounted the pulpit steps devoid of any message save that all is vanity and a weariness unto the flesh. The writer who must produce at fixed times and places would chafe under the burden and say like a frightened climber on a mountain wall, "I cannot!"

To care for our occupation lifts it out of the rut of drudgery and makes the effort lighter. We cease to feel that the clock hands are of lead and the monotonous exercise will never end. We go to the day's work in a contented spirit and feel that to be idle, not to be kept incessantly occupied, is the supreme misfortune.



Educational Department





DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

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The Prayer Before the Reading

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

The Prayer After the Reading

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

DAILY BIBLE READINGS

OCTOBER

Thursday, October 1.—Desolation Upon the Land.—Ezk. 7:1-27.

Friday, October 2.—Profanations of the Temple, Ezk. 8:1-18.

Saturday, October 3.—Vision of Slaying in Jerusalem,—Ezk. 9:1-11.

Sunday, October 4.—Altar Fire Scattered.—Ezk. 10:1-22.

Monday, October 5.—Against the Princes.—Ezk. 11:1-13.

Tuesday, October 6.—Promise to Spare the Remnant.—Ezk. 11:14-25.

Wednesday, October 7.—Prophet as a Sign.—Ezk. 12:1-16.

Thursday, October 8.—Message against the Lying Prophets.—Ezk. 13:1-23.

Friday, October 9.—Vision of the Elders of Israel.—Ezk. 14:1-23.

Saturday, October 10.—Vision of the Burning Vine.—Ezk. 15-1-8.

Sunday, October 11.—Parable of the Great Eagle.—Ezk.. 17:1-24.

Monday, October 12.—Instructions in Captivity.—Ezk. 18:1-32.

Tuesday, October 13.—Lamentations for the Princes of Israel.—Ezk. 19:1-14.

Wednesday, October 14.—Jehovah Vindicated.—Ezk. 20:1-32.

Thursday, October 15.—Future Judgment of Israel.—Ezk. 20:33-49.

Friday, October 16.—Parable of the Sword of God.—Ezk. 21:1-17.

Saturday, October 17.—Messiah the Coming King.—Ezk. 21:18-32.

Sunday, October 18.—The Sins of Israel.—Ezk. 22:1-16.

Monday, October 19.—Parable of the Dross.—Ezk. 22:17-31.

Tuesday, October 20.—Parable of the Boiling Pot.—Ezk. 24:1-27.

Wednesday, October 21.—Against the Ammonites.—Ezk. 25:1-17.

Thursday, October 22.—Judgment upon Tyre,—Ezk. 26:1-21.

Friday, October 23.—Lamentation for Tyre.—Ezk. 27:1-36.

Saturday, October 24.—Rebuke of King of Tyre.—Ezk. 28:1-26.

Sunday, October 25.—Prophecy against Egypt.—Ezk. 29:1-21.

Monday, October 26.—Prophecy Against Pharaoh.—Ezk. 31:1-18.

Tuesday, October 27.—Lamentation for Pharaoh.—Ezk. 32:1-32.

Wednesday, October 28.—Ethical Instructions.—Ezk. 33:1-20.

Thursday, October 29.—Future Kingdom of David.—Ezk. 33:21-33.

Friday, October 30.—Faithless Shepherds of Israel.—Ezk. 34:1-10.

Saturday, October 31.—Israel to be Restored.—Ezk. 34:11-31.

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TOPICS

November 1, 1925

TWENTY-FIFTH SUNDAY AFTER TRINITY

HOW CAN WE LIVE BY THE GOLDEN RULE?

Matt. 7:12; Lev. 19:18; Gal. 6:1

DAILY BIBLE READINGS

Monday—Forgiveness. Eph. 4:32.
Tuesday—Service. John 13:14-16.
Wednesday—Selfishness. Phil. 2:3-5.
Thursday—Honest work. 1 Thes. 4:11-12.
Friday—Peacableness. Romans 14:19.
Saturday—Sharing. Luke 3:10-12.

HINTS FOR LEADERS

Use as the basis of this program the sermon on the Mount.—Matt. 5:1-7, 29. Have a part of it recited. Select the lesson to be read from one of the chapters. The passage includes many subjects that may be discussed with profit.

Announce before the meeting that all members will be expected to do some kindness that day and report it at roll call during the meeting.

This is the Reformation period. If the above program is set aside for the day use an entire Reformation program. All the Church papers will be full of material that can be gathered for such a meeting. If a combination program is desired this can be worked by having two short distinct programs the same evening. This may put to service more of your members than usual.

TOPIC

We all boast of our freedom. We feel that it is a part of our religious life as well as our national heritage. We like to believe that there are no strings to hold us down when we wish to expand ourselves. And yet all of us are so constituted that we need certain rules and regulations to govern and guide us in all the different phases of our lives. The spheres of life demand unlike rules at times and then the same regulation applies to the entire life. This is true of the Golden Rule. There is no time in life when we can entirely get away from it. It is applicable in business as well as in religion.

Self.

Our life is our dearest possession. When it is gone our part in this world has ended. We are endowed with the spirit of self preservation. All creatures on the earth have the same attitude toward life. The sacredness of human life is emphasized by the fifth Commandment. God states that He has given life and He alone has a right to take it again. Mankind is so closely joined to the world that it would like to live on forever. Eternity is beyond this life. We are connected to that realm not with our flesh and blood by our souls. This world is for a time and the future kingdom is for ever. Therefore the preservation of this life here on the earth at all hazards is not the ideal of the Saviour and should not be ours.

There are times when self must be sacrificed for a principle. Selfishness is a great sin. It often causes us to ignore the finer qualities of christian character. The entire life for self is contrary to the Christian principles of today. We live with others. We can not separate ourselves from our families and friends. We have to deny ourselves many things in order to be at peace with all about us.

Others.

Christianity teaches that our relationship with those around us determine what we are. Our kindness and courtesies are marks of our inner life. Others are to be considered at all times. And we are to treat them as we desire to be treated. The golden rule set a new standard in life for the people at Christ's time. Their attitude toward life was entirely selfish. Christ attempted to root out this evil and establish a principle that was God like.

Christ's life was an example of His principle. His entire mission embodied the forgetfulness of Self and the exaltation of those about Him. The followers of Christ are filled with a similar spirit of humility. They are considerate of the wants and needs of all men. The Golden Rule is followed in all relationships. The business and social world demands the Christlike spirit as well as the religious world. The one who follows the Golden Rule is an example of godliness and shows that one lives near the Saviour.

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November 8, 1925

TWENTY-SECOND SUNDAY AFTER TRINITY

LEARNING HOW TO PRAY

Matt. 6:5-15.

DAILY BIBLE READINGS

Monday—Pray in faith and love. Mark 11:24-25.
Tuesday—Pray as Christ would pray. John 16:23-28.
Wednesday—Keep on praying. Luke 18:1-8.
Thursday—Pray for the right things. Jas. 4:1-8.
Friday—Pray humbly for others. Gen. 18:20-33.
Saturday—Pray earnestly and submissively. Matt. 26:36-44.

HINTS FOR LEADERS

A program on prayer can always be made effective. The hymn singing can add to the

strength of the meeting. Have the League to kneel while singing, "I Need the Precious Jesus." This can be one of the prayers. There are a number of simple vocal solos on Prayer that are appropriate, such as, "Lord, Teach Me to Pray" and "Just for Today."

The League ought to have its own prayer. Ask a number to be ready to submit petitions at this meeting and form a League Prayer. After this has been arranged see that all learn it and have the prayer in unison as a part of the programs from time to time.

Material from the week of prayer used by the Women's Missionary Society ought to be available. Use some of the stories you find in that packet. Ask a member of the Women's Missionary Society to give a short talk on the "Influence of Prayer Week."

Topic

Prayer is an essential part of the Christian life. It unites the heart of the devotee with his Creator. When this connection is dissolved there is not much Christian activity as the fellowship that is essential to spirituality does not exist. God and man must be closely associated if they desire to accomplish His will on this earth. The Almighty has provided the avenue of prayer whereby man can come close to Him. If man neglects this channel of fellowship he is not capable of his fullest service.

Prayer is an important part in all worship. People gather to hear God's word, sing His praises and offer thanksgiving unto His most holy throne. United supplication is more powerful than individual petition. God wants the joint praise of all His creatures. The churches of the land are in truth, houses of prayer. The burdens of life are lifted there as well as comfort given in associated worship.

The prayer habit is necessary for the individual. An occasional petition to God will be heard but its influence can not be as great as that which continues to ascend to God. The heart and mind of the individual who is not constant in his prayer life is not prepared or ready for God's blessings. The world has its laws for all its activities. Man makes certain rules whereby he lives. And his spiritual life needs the cultivation of the habit of prayer in order to be faithful to his God.

Prayers are answered according to one's faith. The faith of the Christian Church is weak. The members of the Church today do not believe with "all their heart, mind, body and soul" in the Lord Jesus Christ. They have not been willing to place absolute confidence in the God Who gave them His greatest gift, His Son, Jesus Christ. Mankind is so closely joined to the things of this world it often neglects the essentials of religion.

Christ said that "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:20. The gifts of God are but for the asking. Prayer without faith is mockery to God. However the strength of one's faith determines his power in asking. Seeking that which one does not believe he will receive is making light of the God he thinks he serves. Many lives are empty today because of the lack of trust in the promises of the Saviour.

The prayers learned during childhood ought to be merely a beginning in the spiritual life before the individual. One never gets too old to learn how to live and he never gets too old to develop in his prayer life. New thoughts, new avenues of approach and new confidences are always a part of the growing Christian character. If a man has not learned to fellowship with his Father in heaven in a more intimate way than he did as a lad he has not advanced in his spiritual life. The prayer life determines more than anything else the state of the human heart. Therefore prayer is essential at all times.

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November 15, 1925

Twenty-Third Sunday after Trinity

HOW CAN WE OVERCOME THE SPIRIT OF LAWLESSNESS?

Rom. 13:1-8.

Daily Bible Readings

Monday—Good Laws. Deut. 4:5-9.
Tuesday—Reverence for law. Psalm 119:113-120.
Wednesday—Respect for authority. Acts 23:1-5.
Thursday—For the Lord's sake. 1 Peter 2:13-16.
Friday—For the fear of God. I Peter 2:17-20.
Saturday—Christian summary of the Law. Romans 13:8-14.

Hints for Leaders

Begin your meeting with the opening versicles in the Sunday School Hymnal. Use an appropriate Psalm. Repeat the ten commandments in unison. Have different ones give a number of the meanings from memory.

Select from a local newspaper articles that tell about the different ways in which the laws of the land have been broken. Show, after reading the article, which Commandment has been broken. In the discussion of the subject by the leader ask for reasons and causes for the prevalence of the crime waves.

Have talks on the following subjects: "Liberty and Law," "The Modern Boy and Girl," and "Getting Caught."

Hymns for God's guidance such as, "Through Good Report and Evil, Lord," "Guide Me, O Thou Great Jehovah," and "Jesus Still Leads On," are appropriate.

TOPIC

The spirit of lawlessness is not limited to any one community or town. It is found all over our land. It is true that in some sections the crimes are worse than others. However the same disregard for law is seen under it all. The filled prisons and jails as well as the records on the books of the land show that those who are guilty of these numerous crimes are mostly young men and women. The majority of these thieves, murderers, and crooks have never had decent home training. They come from homes of indifferent church relationship. The home and the church are the places where this lawlessness ought to be overcome.

Home.

The early training is the most permanent. That which is written on the mind of a child will influence that life until his last day. The formative period of life is the most important. Many parents and teachers do not realize this and fail to plant deep the fundamental truths of purity, honesty, and faith. Some parents don't know how to train their children. Others don't want to train them. They would rather be out seeking pleasure than doing their duty to their offspring.

The lawlessness of today can be traced to the laxity of the home. Parents are responsible for the lack of discipline in the country. Their neglect has burdened the courts of the land. God places a large responsibility on the fathers and mothers of the world. The training in the home is one phase of life that can not be gotten anywhere else. When the children have failed to receive this initial guidance they seldom ever get it in after life. The neglect of the home has shifted the burden on the schools and churches of America. These institutions are not equipped and never will be to furnish the nourishing care that ought to be a part of the child's early training. However the church is measuring up to a high degree in reclaiming the wayward and lost ones.

Church.

The modern church has more to do than preach the gospel. She must live and teach the practicable truths in the Bible. Her field is enormous. The neglected home has hastened the development of the modern church. She is attempting to provide a bit of home life and culture with her social and teaching activities. Many have been reclaimed from the gutter by the call of the church schools and gatherings.

The moral uplift is the most important for the youth of the land. The absence of Bible reading and study in the family circle is the most serious crime of modern living. The lack of a moral foundation is fatal. Unbelief is growing by leaps and bounds. Doubts in the fundamental truths concerning God and salvation are expressed by boys and girls. These truths were once an essential part of the home life. The church is attempting to meet this condition with Sunday Schools, Bible School, club and organizations like the Luther League. She has been partly successful. But the plea of those who have made a study of the lawless condition of the land say that the solution is only in the home training.

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November 22, 1925

TWENTY-FOURTH SUNDAY AFTER TRINITY

GOD'S BOUNTIES: HOW CAN WE SHARE THEM WITH OTHERS

(Thanksgiving Meeting)

Matt. 25:34-40.

DAILY BIBLE READINGS

Monday—The source of all good. James 1:17-27.
Tuesday—Bounty in nature. Psalm 104:10-24.
Wednesday—General sharing. Acts 4:32-37.
Thursday—Kindly help. Job 29:11-17.
Friday—The Master's principle. Matt. 5:42; 19-21.
Saturday—Christian brotherhood. James 2:14-26.

HINTS FOR LEADERS

Divide this program into three distinct parts, historical, literary and practical.

Historical—Tell the story of the First Thanksgiving Day. Read the proclamations for the day from Nation and State.

Literary—In this part have your stories, poems, etc., of the day. These can be gathered from the Church papers and books.

Material for the above can be gotten from the book, "Holy-days and Holidays," by Deems.

Practical—Combine the harvest home and thanksgiving ideas here. Ask all members to bring some gift as a thanks offering. As a part of the program have each one bring up his gift. At the close of the meeting have a committee of the League deliver the gifts to some needy family of the community or church.

TOPIC

There are many things for which we should be thankful to Almighty God. Every day of our lives we are faced with the facts that God is good and gracious to us His children. He gives us many things that are for our good which we do not ask and He withholds many things which we ask that would not be for our benefit. The all wise providence of God assists us in many ways that are not seen by the eyes of men. He brings to us peace of life and conscience when other things about us are all dark and gloomy. Each day in our prayers should include our gratefulness unto our Creator for all His care and guidance. In our Churches we express a similar feeling together with those with whom we sing, and pray. And our joyous lives tell to the

world that we are sheltered by a God who understands and leads aright.

All the activities in our lives that lead toward thanksgiving can not remove from us the facts that a national thanksgiving day is proper. There are many things for which we need to express our praise unto our Father in Heaven as a nation and a people. Our players may daily include such phrases but they are not as effective as a nation together singing and speaking in words of trustful thanksgiving for the blessings from the opened windows of heaven upon a large land.

America prides herself that she is a favored land. Her resources seem to be unlimited. Peoples of the world have regarded our homeland as a paradise. There is a source for all these bounties. The Church people of America recognize the hand of God in it all. They return with uplifted voices and hands their thanks for God's goodness and mercy. Their services held on the National Thanksgiving day show this spirit of gratitude. However, a large part of the people of our country are not inclined to give God the glory for the greatness of America. Many of them are too busy gathering for themselves to see the need of praising God for it all and sharing their abundance with those who have not been so wonderfully blessed.

The one outstanding way in expressing our gratitude to God for His interest in us is by assisting the less fortunate. The helping hand and the bag of provisions are outgrowths of thankful hearts. Those things done in the name of the Lord Jesus Christ are for His glory. The kindnesses in the spirit of Christ are demonstrative of godlikeness.

As a people we have been helpful. But we have often grown weary in welldoing. An illustration of this is the lack of response when the National Lutheran Council appealed for funds to assist the starving and naked brethren of devastated Europe. The Church as well as the nation needs to awaken to the call of humanity and spread the praise of God's glory. This must be done by the heart as an expression of gratitude and with the hand as an act of appreciation. Thanksgiving is not complete until the offering is made in terms of service.

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November 29, 1925

THE WAY OF CHRIST IN RACE RELATIONS THROUGH THE HOME

(Missionary Topics)

POSTER: You are invited to leave your own (picture of a home) long enough on..... evening to come to the Luther League and learn something of the other (pictures of poor homes) of the United States.

Supplementary Literature:
Adventures in Brotherhood.
Leaflet—Zelig Arnovitch (Literature Headquarters, 2c.)

Acts 16:25-34.

DAILY BIBLE READINGS

Monday—Mark 5:17-20.
Tuesday—I Tim. 5:1-6.
Wednesday—Luke 2:41-52.
Thursday—John 12:1-9.
Friday—John 2:1-12.
Saturday—Mark 2:1-5.

PROGRAM

Leader—In the beginning of our study of the homes of our own country, let us study of one of the homes of the Bible. We find that the home that is described in our Scripture Lesson was located in an unusual place. We find that the father of the home was not unmindful of his children. When a good thing came to him, he wanted his children to have a share in it. He probably woke his entire family at midnight in order that they might share in the wonderful blessing that had come to him. We believe that in this home there was a spirit of cooperation and a recognition of the divine right of the father to be a leader for his household. Acts 16:25-34.

Talk on the Essentials of a Real Home.

(This can be made into a discussion period, the members being asked to suggest the essentials of a real home. Those agreed upon as essential may be put on the blackboard and discussed by the leader of the discussion or by different members. Some points that will be suggested may be helpful, but not essential. Those put on the board must be agreed upon by the majority of members. The following may be among those points suggested: Wealth, Cleanliness, Worship, Cooperation, Obedience to Parents, Unselfishness, Love, Books, Properly Prepared Food. The leader should help separate the essential from the non-essential points.)

Leader—In studying the problem of Race Relations through the Home, it may be well for us to have answered this question: *Who live in America?*

(This question can be answered with placards of cardboard, each placard having on it one item. Members one at a time should go to the front and hold one placard, each one remaining until all stand together exhibiting the startling facts. If placards can not be made, a blackboard can be used and the items can be put on the blackboard, one at a time by different members.)

Japanese, 111,010; Russians, 1,400,489; Porto Ricans, 1,299,809; Bulgarians, 10,477; Indians, 341,838; Jugo-Slavs, 169,439; Poles, 1,139,978; Chinese, 61,639; Italians, 1,610,109; Czechs 362,436; Mexicans, 1,500,000; Hindus, 2,507; Negroes, 12,000,000.

Leader—All of America is not America. There are more Italians in New York than in Rome. We need not go to China to see

Chinatown. This array of figures is a startling one—more than twenty-two million people living in the United States, not of our race. We have only a meager knowledge of the homes in which this vast multitude of people live, even though we are familiar with the fact that homes make nations. What kind of homes have many of these foreign people?

Everyday Home Problems

"There are many and grave charges brought against the homes of these new Americans. They are dirty, overcrowded, with little or no sanitation or even the laws of decency. They are breeding places for epidemics and social evils of every sort. The family diet is often badly chosen and badly cooked. The children are insufficiently clothed, ignorantly tended, allowed to grow up without proper moral and intellectual guidance." There are two reasons for such conditions. It is difficult to decide which reason is stronger—whether the homes of our foreign citizens are as they are because the people who live in them have no opportunity to make them better, or whether it is because of custom.

Quotation from Adventures in Brotherhood

"The Bulgarian woman who lives in a flat will often use the bathtub as a refrigerator, and for no other purpose. Very few of the European and none of the Oriental nations have evolved systems of street cleaning, or public water supplies, and the housewives who come to America from these old regimes have no understanding of their importance in the eyes of the Western world. These are lessons which they have to learn at the expense of the community and for which they pay dearly enough in disease and ill health." This statement from Adventures in Brotherhood makes us believe that the condition of the homes of our foreign population is the result of years of such living in the home lands of the foreign people; but there are other facts which show that poverty is the cause of many of the saddest homes. We must realize that in many of these homes there are large families, that the parents come to America without money, that they work and pay rent, and work and pay rent, and that the continual grind goes on from day to day with never a chance for the father of the family to get ahead. Dorothy Giles says: "Thousands of families housed in the crowded sections of our cities live in houses where a single water faucet on a stair landing must do duty for all the tenants living on that floor, sometimes as many as fifteen or twenty. Overcrowding is one of the evils which are responsible for the dirt and unsanitary conditions of many foreign homes. The landlord is seldom unwilling to make all that he can out of his property and the foreign tenants usually pay a higher rate in proportion to the space that they occupy and the comforts they receive than native-born Americans pay in better sections of the city."

Mistaken Ideas

The foreigners are attracted to America by the stories which they hear of high wages. They feel confident of their financial success in the country about which they hear stories of wealth just as amazing and enticing as were the stories of the famous cities of gold which lured the Spaniards to South America.

The stories which they hear of high wages are correct; but they do not hear the stories of high rents and expensive living. These are the things which they must needs learn for themselves. They must live in crowded homes, they must do without many of the things which we consider essential to real homes. Miss Giles says, "It is not at all unusual for families of five and six persons to live in two rooms. A family in Columbus had seven children in addition to the father and mother and eleven boarders, yet the flat that they occupied contained only three rooms. Many of these foreign homes become boarding houses. In addition to the large families crowded into the houses of two and three rooms, the housewives feel that they can help by taking boarders. The women who work from morning to night at home, the men who labor hour by hour always with the hope of doing better, the children who are underprivileged on account of these conditions all become tragic figures."

Leader—We are no doubt convinced of the seriousness of the situation in many of the homes of our own America. We would not end our program here. We want information as to what is being done and what can be done to make the homes of all the people of our land homes which radiate happiness, and love and physical strength—homes in which the spirit of Christ predominates.

Reading from Adventures in Brotherhood—pages 35-41.

Reading Zelig Arnovitch.

Leader—Adventures in Brotherhood states that "The churches are rising nobly to the challenge. In many cities, within the past five years, which have a large foreign population, the Home Missions departments have opened Christian centers and neighborhood houses which minister to the physical and spiritual needs of the people of those communities. Perhaps it is just a simple frame house, one in a long row of foreign tenements, not far from the factory

(*Continued on page* 26)

Intermediate Department

'TEEN AGE CHARACTERISTICS

The 'teen age, which includes those whom we are seeking to reach in the Intermediate Luther League, is a most difficult and chaotic one. It is also one of the most important ages in one's life.

It is the age of chaos, when everything with the boy or girl seems to be at "sixes and sevens." We must understand this and have a ready sympathy and understanding of the seemingly inconsistent things which are done by the Intermediate. We must overlook a great deal in Intermediate League. Many annoyances and irritations caused by the hilarious boy or the giggling girl are unintentional; they are merely trying to adjust themselves to a new order of things, and the adjusting is sometimes a very difficult matter—both to themselves and to the superintendent!

There is a profound awakening of life during this period. The child is "born again," physically, mentally and spiritually. We think of the boys and girls as children, and almost over night there is an emergence into a new life; they are no longer children, but coming men and women. The most fatal error one can make in working with Intermediates is to speak to them—and treat them—as children. They resent it, and rightly so. An attitude of regard and confidence wins the Intermediate far sooner than a patronizing air.

The will power suddenly develops at this time, and exerts itself. "Don't" is the last word to be used in the Intermediate League. It is a pernicious thing to try breaking a young person's will. We must rather guide it, direct it, illumine it, and our great task is to get Divine control of that will into the life of the Intermediate. Suggest things to be done, rather than issue commands.

The body is reborn again at this period. The sex life emerges. We have the opportunity of teaching the boys and girls that their bodies are "the temples of the living God." In this day false prudery is being cast aside, and common sense is taking its place, and the majority of boys and girls are coming to this period properly prepared to face new facts and new emotions. We can help them through this period. What has the Intermediate League to do with this? Through its Physical Department, it provides wholesome recreation and fun, it provides through its program of outdoor games and sports opportunity for building up a strong body, which is at the base of a sound emotional life. And in some of the meetings there is opportunity for the Christian leader of girls to point out some of the deeper truths of life, and for the manly, earnest leader of boys to build up clean, strong manhood in the boys under his care. Separate Boys' and Girls' Leagues carry out the ideal of the Intermediate League. Thank God that you have the opportunity to teach these teen age boys and girls.

There is a change of mental activities. The mental capacities are all suddenly enlarged. It is the time of "thrills." The Intermediate is thinking for himself, sees new fields to conquer. There is a deepening appreciation of beauty. Finer shades of difference are awakened. The Intermediate deals in superlatives—things are not "pretty," they are "beautiful." How utilize this in the Intermediate League? By instilling a deeper love of God, by leading the Intermediate to see Him in all beautiful things, in music, art, poetry, reading, all a part of our Intermediate program in the Educational Department.

This is the period when the Intermediate realizes his own will power, when he realizes he must do his own thinking, when his individuality develops. Thsi is the explanation for the "cocksure" attitude in so many of them. They are just finding out that they are "somebody," and they mistake it for "everybody." But utilize this in the Intermediate League. Help them enlarge their thinking powers. Let them discuss the Topics freely. Respect their efforts. Let them work out debates, dramatics, pageants. Give them research work to do. Constantly aid them to add to their store of knowledge. Part of our program is visits to educational and historic places of interest. The reason is obvious.

Judgment and reflection now come to the fore. The Intermediate is trying to reach

conclusions. Where the Junior was always asking "Why?" the Intermediate is always saying, "Therefore—". He is trying to seek a reason in everything. It is no chance that places algebra and geometry and kindred subjects with their "therefores" at this period in the school curriculum. It is the time when the Intermediate is making decisions. Help him through the Intermediate League to decide for the Church—if he is not already a confirmed member.

This is the time of natural reserve and modesty. Deep hidden it may be under an air of bravado, or of boisterousness, or of open boldness, but it is there, and if not manifest, in the work of the League, in divers ways, we can unearth it.

Along with this comes a sudden deepened interest in personal appearance and manners. The looking glass becomes a very important article of furniture, the boy and girl wants clothes, and more clothes, red neckties become popular, and all sorts of finery hitherto undreamed of. Little airs and manners also develop. The Intermediate leader should realize this is not mere vanity. There is the opportunity to teach that the desire to look one's very best is not wrong, and to guide in the choice of things which are really best. Lessons can also be taught as to what constitutes a real lady or a true gentleman and high ideals installed.

This is the period of strong feeling. The Intermediates are repulsed by some and have a "crush" on others. It is the idealistic, worshipping period, and the Intermediate lives on having some one as his dream and ideal, and he or she copies that pattern faithfully. All honor to that Intermediate superintendent who can become the idol of the boys or girls, who is worthy of that honor, and sets them a worthy example.

It is the time of love. Adolescence is the period of falling in love. It may not last. But it is there. The Intermediate dreams of a home, and the dreams of youth are "long, long dreams." This is the time to foster high ideals as to a life companion. It is also the time to put the love of God into their hearts. It is not strange that at the spring time of life, when all Nature is awakening in the world at that season we call Spring, that we should have our confirmation classes completed. It is naturally a time of coming to Christ.

This is the time when the imagination is developing. The little child cries for the moon, the Intermediate wants the moon and sets about to get it. He has big dreams, and for the dreams of adolescence we should be extremely thankful. It is the hero-worshipping age. Our Reading Course takes this into consideration, and gives hero stories of all sorts to direct the dreams of these boys and girls. We can at this time fix high aspirations and high ideals. "Hitch your wagon to a star," is a fitting motto. The Intermediate sees worlds to conquer, he is a "Young Crusader." Into these new worlds we can go with him hand in hand. It is the time for Life Decision. The boy and girl are deciding what to do with their lives. There should be the closest cooperation between the Intermediate Department and the Life Service Secretary. The Intermediate wants no cheap, ordinary life, he wants something big. We can point him to the Church and her vocations.

It is the time of skepticism. These Intermediates are the wisest people in the world. Never again in all their lives will they know quite as much. We cannot tell them anything. They are taking inventory of everything. They begin to ask questions. They sometimes even ask, "Is there a God?" We can help them through this period.

It is a time of intensity. The Intermediate plays hard, works hard, thinks hard. Lazy? No. We cannot come to him with a small program in the Intermediate League. It must be an intensive, big plan.

Last is the passion for achievement. The Intermediate wants something to do. We must put the members of the League to work. The Intermediate League should be a "doing" League. There should be activity at all times. Through the Topics this passion for doing something is directed to life work. We have a chance to direct the work which the Intermediate will take up. Again we come to Life Service.

All these mental qualities are down deep in the heart of every Intermediate. Sometimes they are so deeply hidden that they do not seem to be there. This is the emotional, idealistic period, and these things cannot be awakened in their hearts and minds—they are there—but they must be nurtured.

Finally, this is the time of spiritual reawakening. The emergence of the body and mind is accompanied by a like emergence of the soul life. The little child says its prayers, but the Intermediate prays them. We must lead these Intermediates into the Church if they are not already there; we must develop in them the proper habits of church attendance, Bible reading, stewardship. All they need is guidance. The emotional impulse, the deep religious feeling is there, it will never be deeper. Thanks to our Lutheran plan of catechization, the young person does not need to come to a "decision," or be converted, but by a process of instruction, extending from child-

hood, is "rooted and grounded in the faith," and taught the principles of the Word and our faith until he knows Christ as his personal Saviour and Redeemer. In this natural system of education the Intermediate leader can assist, until the day of Confirmation brings full membership in the household of believers.

Seventy per cent of those received into the Church are lost within a few years. The Intermediate League is dealing with just this age. May she not have a mission to fill in aiding at least to prevent this loss by presenting an adequate, working program to hold these teen agers?

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MY PLEDGE

By a Boy

I will be loyal to my home, my church, my school, my President and country.
I will play the game squarely and honestly till the last whistle blows.
I will not pretend that "I know it all."
I will say "I don't know," when I don't know.
I will try to keep my thoughts pure by thinking of things high and noble.
I will go in for clean sports, and so keep my body and mind fit.
I will be gentle and manly to womanhood and old age.
I will not waste time in useless things.
I will be courteous, thrifty, obliging and cheerful.
I will pray, study and work to make this world better for my having lived in it.

—*Boy Life.*

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TOPICS

November 1, 1925

Reformation Sunday

WHAT HAPPENED IN 1525?

Gen. 2:18-24. Psalm 46.

(Rev. C. H. Tilp)

"It is not good that the man should be alone; I will make an helpmeet for him."

This is to be a Reformation lesson. Not all of Luther's Reformation had to do with things in the church only. He also reformed things that have to do with the home.

In the Roman Catholic Church marriage is regarded as a sacrament, but Luther threw out five so-called sacraments, including marriage (see your Cathechism under sacraments), recognizing only baptism and the Lord's Supper, because though marriage is a sacred ordinance and is well pleasing to God and has His blessing, yet it is not a sacrament, because through it no forgiveness of sins and no salvation is offered, as in baptism and the Lord's Supper.

Luther was a man of convictions and when he decided a course of action was right and not forbidden in God's Word, he was for it no matter what Pope or Councils had decided, for he knew that they had often erred. He believed the Scripture passage at the head of these notes applied to both minister and layman and that God had made a helpmate for both. Read Proverbs 18:22.

Luther also practiced what he preached and having encouraged other ex-priests to marry he thought it was also proper for him to marry. He believed a minister could have a home and family like other folks and so the parsonage was restored as a permanent institution of the Christian Church.

It is now 400 years since Luther and Catherine were married.

Notes for Leader

Use Hymns 146 and 195 in Common Service Book, also prayer No. 51 (Page 178).

Consult Jacob's Life of Luther; Mrs. Seebach's Martin of Mansfeld, Chapter 15.

The Return of the Parsonage, in *The Lutheran,* June 25, 1925.

Get a set of Luther postcards from our Publication House and select the following to pass around at the meeting: Luther's Family Life, Luther Playing the Lute, Luther's Marriage (See *The Lutheran* above), Augustinian Monastery (Luther's Parsonage).

Since 1917 we have been celebrating quadri-centennials in commemoration of the great events connected with the Reformation of the Church by Martin Luther and his associates.

The one outstanding event in 1525 was Luther's marriage to Catherine von Bora on June 13, 1525, in the Augustinian Monastery at Wittenberg.

One of the favorite libels that Luther's enemies delighted and still delight to publish is that Luther left the Roman Catholic Church to marry a nun. It will be a sufficient answer to say that Luther was not the man to wait eight years, if he wanted to do a thing that he thought was right. Notice that he began the Reformation in 1517, but that he did not marry Catherine until 1525, eight years later. As young followers of Luther as he follows Christ, you will often have opportunity to refute this falsehood against Luther that is still being told.

How much the Christian Church owes to Luther for restoring the parsonage and the pastor's family to the church! If Luther had done nothing more, that alone would distinguish him as a benefactor and reformer. From the pastors' homes have come many of our Christian leaders in

church and state. Who can tell the far reaching effect of the marriage of the great hero of the Reformation and Catherine von Bora, one of the nine nuns that escaped from the convent at Nimbschen in 1523 and came to Wittenberg?

Catherine, being of poor but noble parentage, was welcomed as a member of the family of Philip Reichenbach, mayor of Wittenberg. Here she met a suitor, Jerome Baumgartner, a graduate of Wittenberg University, and a warm friend of Luther. Luther favored this match for Catherine, since he was anxious to see the girls, who had been nuns, happily married. But Katie preferred the matchmaker himself and jestingly remarkd that instead of the man they wanted her to marry she was ready to take Amsdorf or Dr. Luther himself.

At first Luther thought the maiden was too aristocratic for one so humble as he, but a general liking for Katie finally caused Luther to change his mind and to seek her heart and hand that she might grace his bachelor quarters in the Monastery, which Katie was destined to transform into a real parsonage, where Luther's physical wants would be looked after and where he would have a real retreat to rest in after the care of all the churches. So the wedding was quickly arranged for and Luther made no mistake in his bride.

It was to be a real wedding with guests and witnesses and presents and refreshments, and it was to have the blessing of God and His church through His ministers officiating.

On the evening of the wedding Luther had invited a few friends to the Augustinian Monastery, which Elector Frederick had given to Luther for a home. Those invited were the two chief pastors at Wittenberg, Dr. Bugenhagen and Dr. Justus Jonas, Attorney Appel, who had also married a former nun, and the great painter, Lucas Cranach, and wife, and they brought the bride. After the marriage Dr. Bugenhagen escorted the bride and groom to the bridal chamber and gave them his blessing.

The next morning there was a wedding breakfast and later, on June 27, a banquet was given in honor of the couple at which Luther's aged parents were present and the other escaped nuns.

A beautiful lesson here for young people to have their parents and friends present on so high and holy an occasion as their marriage and to have their pastor officiate and give the church's blessing and not to elope to some foolish Gretna Green to be married, often under very unsanctified circumstances.

Yes, there were presents. The Elector gave them 100 florins to begin housekeeping; the city of Wittenberg, a silver tankard, gold plated; a Nurenberg friend, a handsome clock; others gave lamps. Willing hands assisted the good Doctor in providing needed furniture.

Katie played well the part of the good housewife and pastor's helper. She lived up to the German standard of the three K's for a true wife, Küche, Kinder, Kirche —a splendid cook, a true mother of children, and a true Christian in the home and the Church. This is still a good standard for the parsonage as well as every Christian home.

C. H. T.

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November 8, 1925

WHAT ARE THE PRINCIPLES OF MY CHURCH?

I Cor. XIII.

(Program developed for meeting by Miss Olga Linsenmeyer)

(Topic developed by Rev. Paul L. Royer)

Paul writes this beautiful chapter to the Church at Corinth. The principles of our Church are those Paul gives to this Church and the principles which should rule our lives to make us Christians. Paul speaks of Charity as the center from which all other principles radiate like the rays of the sun.

There are three particular principles which Paul speaks of, namely, Faith, Hope and Charity. At another place Paul speaks of Faith as "the substance of things hoped for and the evidence of things not seen." Study that, we have Faith and Hope in the same verse, they are always together and never quarrel. Suppose you take a handful of sweet pea seeds, tiny, round, brown, wrinkly balls. They look as dead as a doornail. But you take them out in the garden and plant them in the rich soft earth, and you *Hope* they will come up. If you had no hope of their coming up, you would not plant them. And you have reason for hoping, because you know that many, many dead looking seeds have grown before. So we have *Hope* that when our seemingly dead bodies are planted in the ground they will come up in God's garden. We also have reason for this *Hope*, since we know that Christ came out of His grave to give us this Hope.

Now after the sun shines on your row of seeds, and the rain pats the earth about them, after a time they will come up and cling to some brush or wire, and soon begin to bloom. What wonderful flowers came from those dead looking seeds; red, yellow, pink, white, purple and orange, all colors. Now tell me: when you looked at the seeds they were all alike, you could not tell one

from the other, they all lay in the same ground, they felt the same rain, and the same warm sun, and now hardly two of them have the same color; tell me, how can it be? Where, from the same sources did they get these different colors? No, you can't explain it, neither can I, nor can the best educated man in the world, but we know it is so, and we accept the rest on *Faith.*

So there are many things in the Bible we cannot understand, we know God is everywhere, we cannot tell how, we know we have a soul, we cannot tell just what it is, but we accept it all on Faith, believing where we cannot see.

There remains the greatest, *Charity.* Not, however, what people generally understand as charity today. Let me show what Paul meant by two pictures from the "Vision of Sir Launfal." A brave knight decided to go out all over the world, if necessary, till he should find the Holy Grail, or cup which Christ used at the first Lord's Supper. As he left his great castle, on a wonderful horse, with his scrip full of money, and a jeweled sword by his side, he heard a soft pleading voice beside his gate. He looked down and saw a poor beggar in rags. He reached into his purse and dropped a gold piece to him and went on his way. Now that is what people today know as charity. The knight traveled far and wide all over the land, but could not find the Holy Grail. He spent all his money, sold his horse and sword, and finally had to beg to keep from starving. Finally he decided to return to his castle without this cup. And after months of walking, for his horse was gone, his money gone, his sword gone, his armor gone, he finally came to his castle again, what do you think he found? There at his gate was the same beggar sitting. And he went to him and said, why you poor fellow have you been here all this time. And he reached into his scrip and instead of money found a small crust of bread. He divided it with the beggar, and took an old battered cup from his side and went to the stream to get water for him, and when he came back the beggar was gone, and when he looked again at the cup of water in his hand, lo, it had turned to gold. It was the Holy Grail. Now this pictures what Paul mant by charity. A *Love* for all our fellowmen, beggars as well as the rich, so that if they are in need we will not only give them a coin to get rid of them, but get down to them and help them. And there is no way we can show our Love for our fellowmen better than to get them to come to Sunday School and Church, and League meetings, and accept Christ as their Saviour.

The Program

Hymn—More Love to Thee, O Christ.

Scripture Lesson—I Cor. XIII.

Prayer—That our Faith may not waver, our Hope may be in Christ and our Love may become more like Christ's.

Hymn—My Faith Looks Up to Thee.

Bible Drill—Have each Leaguer find a verse with Faith in it, another with Hope, and another with Love.

Sketch—The Fruits of the Spirit, or Principles of Christianity.

*Offering—Offertory.

Announcements.

Closing Hymn.

Mizpah Benediction in unison, or Lord's Prayer.

*(Tune—Love Divine All Love Excelling)

Jesus bless the gifts we bring Thee
Give them some sweet work to do,
May they help someone to love Thee,
Jesus may we love Thee too.

Suggestions for a Poster to Announce Meeting

Sketch a tree on cardboard, color green except shields large enough for the following words. Near the top print, "Faith, Hope and Charity," in gold or yellow. Then on other shields using the League colors print "Peace, Joy, Gentleness, Long Suffering, Diligence and Knowledge." The following may be put on the bottom of the poster in black:

"Do you wonder what this is all about,
Then, come to Intermediate League and find out!"

The Fruits of the Spirit

Note: In the background have an evergreen tree with cardboard shields with words "Faith, Hope, Love, Peace, Joy, Gentleness, Long Suffering, Diligence, Knowledge, Faith," in colors of the League. (Poster picture or blackboard drawing will do.) These inscriptions may be pointed to, or taken from the tree and given to the various speakers as they make their requests.

Leader—Behold this tree, my friends, it beareth all kind of precious fruits. These fruits are not sold, but are freely given to all who ask in faith believing that they shall receive. (Whatsoever ye shall ask in my name.) The supply has never failed, and never will so long as time endures. Through the church we are led to the tree of Life, to our Saviour who said, "I am the Way, the Truth, and the Life." Some may have tasted of the fruits and are desiring more. Come ask and ye shall receive that which alone satisfies the soul.

First Speaker—Does this tree bear aught for me? It makes me very unhappy to think

how I have neglected Him who died to save me. Does the tree bear fruit for the healing of a broken heart?

Leader—Do not be unhappy, for the tree bears the fruit of Peace. I give you the Peace of God which passeth comprehension.

Second Speaker—In my life there has been much of sorrow. Bereavement has led me to the foot of the cross. Is there any fruit that will meet my need?

Leader—The tree holds much of true Joy. Here is the fruit that will yield you the oil of Joy for mourning, and the garment of praise for the spirit of heaviness.

Third Speaker—I too feel the need of the spiritual fruit given by Christ. A hasty temper is my besetting sin. What is there to help me?

Leader—The fruit thou lackest is given by Him who withholdeth no good thing from His children. Gentleness is your need and not so easily obtained, but when you have conquered, exclaim: "It is Thy Spirit that hath enabled me to be gentle, showing meekness unto all men."

Fourth Speaker—Even though a child, my feet have striven to tread the path of life, but there are so many temptations that my Spirit most faints. Does this tree hold aught for me?

Leader—Long suffering will supply the need of thy soul. When Patience is tried by others, remember that Christ tells us to exercise Long Suffering, forbearing one another in Love.

Fifth Speaker—So often I grow careless and thoughtless and bring unhappiness to others. Is there any fruit to remedy such fault as mine?

Leader—Diligence grows here. With the aid of diligence and the blessing of Christ you can overcome your fault. The Bible tells you to "Keep your heart with all Diligence, for out of it are the issues of Life."

Sixth Speaker—It is hard for me to understand and fully appreciate the many wonderful things concerning my Redeemer.

Leader—What you need is Knowledge; it is here waiting for you to claim. And may Christ, in whom are hid all the treasures of wisdom and Knowledge, open your mind to a fuller appreciation of Him.

Seventh Speaker—I come for that which I need most; does the tree bear Faith?

Leader—You have asked for one of the sweetest fruits that the tree yieldeth. Take it, and may it never fail you in the hour of need. May yours be a Faith that will not waver nor wane; but will wait, watch, work and win.

Eighth Speaker—If I may choose that which I most desire, I would ask for Hope to cheer me through life.

Leader—This never failing supply meets the wants of all. Here you will find Hope to carry you to and through all Eternity.

Ninth Speaker—I am a very small follower of Jesus, but I ask a great gift. I was sure my other friends would have claimed it before. I desire that Love be my portion of the fruit of the tree.

Leader—Love is the greatest of all gifts. The reason none of the others have claimed it is that they already possess it. It is the Love of God toward us that draws us toward Him. It was God's love for us that gave us His Son, so that any who believed on Him and desired Him and His love should have Life. Let us sing one verse of "O Love That Wilt Not Let Me Go." C. S. B. No. 348.

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November 15, 1925

WHY AND HOW SHOULD THE INTERMEDIATES GIVE TO THE CHURCH?

Deut. 16:17, II Cor. 9:6-7
(The Rev. E. R. Lineberger)

PLAN OF THE PROGRAM

Hymn—"Onward, Christian Soldiers" (Common Service Book 379).

Subject of the Topic announced by Leader.

Scripture Lesson—Deut. 16:17, II Cor. 9:6-7.

Prayer—Common Service Book, No. 18, page 174.

Hymn—"Take My Life and Let It Be" (Common Service Book 382).

Paper by an Intermediate outlining fourteen things mentioned in this hymn ("Take My Life") that they should give to God.

Introduction of the Topic by Leader (See first paragraph in Topic).

"Why"—(See Topic)—Read by an Intermediate.

Four reasons Why—(Outlined from Topic)—By an Intermediate.

"How"—(See Topic)—Read by an Intermediate.

Two ways How—(Outlined from Topic)—By an Intermediate.

Open Discussion—everyone present mentioning one way the Intermediate can help his own Church.

Offering—(Use the music to "We Give Thee But Thine Own," No. 387 in Common Service Book, as an offertory).

Hymn—"Saviour, Blessed Saviour" (Common Service Book, 564).

Sentence prayers.

Lord's prayer.

The Topic

WHY?

Our subject naturally divides itself into two parts, viz., the *Why* and the *How* In-

termediates should give to the church. If we can be shown the *Why* and the *How* of giving, then it ought to be easy for us to give.

Let us in the first place notice *Why* Interminates should give to the Church. They should give for the same reason that all of God's people should give to Him. They should give because they do not possess what they commonly call their own. God, our Heavenly Father, is the Owner of all things, including ourselves. Yes, we Intermediates, with all our talents and possibilities, actually belong to Him. We should give to the Church, therefore, in order to show that we recognize God, our Heavenly Father, as the Owner of all things. (It is to be remembered, of course, that in giving to the Church we are giving to God).

The Intermediates should give to the Church because in so doing they will receive greater blessings in return. If we give sparingly we may expect to receive sparingly. But if we give abundantly then we may expect to receive abundantly. See II, Cor. 9:6. We have but to make a little observation of the lives of men around us to find that this statement is true. Those who give most to the Lord seem to be, and are the happiest persons that we meet. Such persons will often tell you, "The more I give to the Lord, the more I have to give." Intermediates, let us try and see if the same thing will not hold true in our own lives. God's promises are certain, they cannot fail.

It is through the Church that men learn of Jesus Christ, and the salvation that comes through faith in Him. But the Christian Church has not yet spread to all parts of the world. Intermediates should give in order to help the Church carry the Message of Salvation to the millions of men that have not yet learned of Jesus Christ.

A wise man thousands of years ago said, "Train up a child in the way he should go, and when he is old he will not depart from it." This holds true with the Intermediate in developing his spirit of giving. If we begin to give as Intermediates then when we grow older we will want to give, and we will not be satisfied unless we are giving. In that way only can we become true stewards of the things entrusted to us by our Heavenly Father.

How?

The next question that arises is *How* shall we give? First of all we must give freely and willingly. We must not give sorrowfully and with a feeling that "I wish I had kept it myself." God does not love a grudging and complaining giver. He loves only the cheerful giver. Read II Cor. 9:7. We must give with a heart full of love and gratitude to our Heavenly Father for the many blessings which He bestows upon us.

Then again we are to give according as we ourselves have been blessed. If we have received abundantly of the things of this world, then we should give generously of our substance to the Church. Likewise we should at all times be ready to give to the Church our talents, whatever they may be, whether they be great or small. And we should do this gladly, not waiting to be urged to assist in the services of the Church.

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November 22, 1925

"WHY AM I THANKFUL?"

Ps. 100:1-6

(Miss Anna M. Landis)

Hymns—"Now Thank We All Our God," "All Hail the Power of Jesus' Name," "Holy, Holy, Holy, Lord God Almighty," and others.

Psalm 100, memorized by Leaguers and recited in concert.

Blackboard design of *Church* (Gates of Paradise), Psalm 100, leader points to design as Leaguers recite above psalm.

Sentence Prayers—Thankful for Home Church, School and our Christian nation.

Reading—Governor's Thanksgiving Proclamation.

Discussion by different Leaguers of Bible men and women who were thankful, as follows:

David—Psalm 110:164.
Ezra—Neh. 8:6.
Mary—Luke 1:46.
Shepherds—Luke 2:28.
First Converts—Acts 2:47.

Topic

The Pilgrim Fathers, mindful of great blessings, upon setting foot on American soil, knelt down and offered up sincere prayer to God for His loving protection and care over them during their perilous voyage across the ocean. Though this new home was a very poor one, and many hardships were ahead of these Pilgrim fathers, yet they knew that they had at last found a "faith's pure shrine," a place where they could worship God and not be afraid of a cruel earthly king. Boys and girls won't you try and help keep our beloved America a "Faith's pure shrine"? So many people seem to have forgotten to thank God for this blessed nation. We can keep this nation pure by our loving service for Christ.

History tells of many brave men and women who always gave praise to God for victories which came to them. They knew it was only by the loving care of their heavenly Father that they were able to face the battle or undertake any task. The

story of General Jackson, commonly called "Stonewall Jackson," George Washington and others who would kneel in prayer before a battle, fills our hearts with deep love and adoration.

God has been so good to us—He has given us loving homes, schools, kind teachers and pastors, and all our Orphans' Homes, Old People's Homes and other charitable institutions are gifts from His hands. Dear Leaguers, don't you think you might praise God by telling Him how thankful you are and in what way you have been blessed. You have talents for singing, speaking, playing the piano and perhaps a violin, or it may be that you are apt in telling stories to little children, or to old people whose eyes are dim. They would all welcome you gladly.

Leaguers you have all heard the wonderful story of Moses, who, by God's command, brought the Children of Israel safely across the Red Sea and the songs of thanksgiving which they sang on the Canaan side. Miriam, the sister of Moses, led the women in this praise service with her timbrel and dance. This was the real Jewish or Hebrew Thanksgiving day. Though these people had many trials as they journeyed to their new home yet they were mindful of God's great goodness to them.

Coming on down the years we have another Thanksgiving day, when Dr. Martin Luther caused the Bible to be put into the hands of the German people, and they could read God's holy word. Later on we have the story of the little ship "Mayflower" bringing to our shores Christian people from England. They came to worship God and be free from a severe earthly king.

Every year God has given to our own fair land rich harvests and other blessings. Here come people from all countries in the world and they help us in offering up prayers of gratitude to God. If we help those who need us, God will richly bless us.

First—We are thankful because the Lord is good; His mercy is everlasting. Ps. 100:5. We are thankful, as the psalmist says, because "we are God's people." We are the "sheep of His pasture," and as such have the Good Shepherd always caring for us. This is a truly beautiful picture and one which our boys and girls can ever have before them.

Second—We are thankful because other people "all lands" may share God's love and blessings. Therefore we show forth our thanksgiving by serving the Lord with gladness and coming before His presence with singing, which is the highest form of worship. Yes, we must enter into His gates with thanksgiving and into His courts with praise, as did the psalmist of old. We should attend the League and church service because we love to be there, and then shall we be truly blessed.

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November 29, 1925

THE CHINESE IN AMERICA

"Land of All Nations"—Chapter 3—The Hand of a Helper (Loo Lin)

(Miss Laura Wade Rice)

Hymn—"I Love to Tell the Story."

Scripture—John 1:35-51.

Prayer.

Leader—Just this year we have taken on ourselves as a Church to work for the Chinese in China. There is no reason why we should not take on ourselves as Christ's young folks to work for the Chinese in America. There is apt to be one or more living and working near every Intermediate society. Perhaps—who knows—he came from the very province of Shantung to which we are paying to send missionaries and for which we are praying! Suppose he were—and should go back to China and say—"Yes, there was a Lutheran Church near my laundry or my tea room. But it and its members do not care for Chinese unless the sea rolls between them and us. Yes—some of its members were customers of mine. I cannot understand why they should pay so much to send people far away to my family, and then never tell the story of Jesus to me." What do you think about it? What sort of people is China sending us?

A—People with souls to be saved whether they are educated or ignorant. Chinese students who come to our colleges and need our Christian friendship. They need to get into Christian homes and see the difference between a home of which Christ is the Head and one that has no higher level than the precepts of a wise man. They need Jesus Christ and His salvation.

B—Chinese in laundries and tea rooms and small shops. They need Christian courtesy and fairness in all our dealings with them. If Jesus Christ is worth anything to us, He will be worth the same to them. These men seem especially attracted by Sunday School work. We may be missionaries and save Chinese souls without stirring from our homes. On the Judgment Day it will seem to have been worth trying.

Leader—The students go home again, but there are Chinese who remain in America permanently. Are these worth anything to us as a nation, to the Christian Church?

C—Our lesson story is of one, Loo Lin, whose story is called The Hand of a Helper. It concludes with an account of a Chinese who was serving a twenty year sentence in

one of our prisons. As he was no longer young this meant that he would never see his home again. A Chinese Christian sought him out, talked to him of the only hope for troubled hearts, gave him a Bible and other Christian literature. He worked for the man's release on parole so that he might return to China and work to keep his family from want. One day the prisoner wrote to his friend:

"I wanted to be free and come to New York to go to your church and try to find your Christ. But I did not need to go to New York to find Him, for He has come and found me here in the prison and I have given my life to Him." The change in the prisoner became so great that the warden wrote the friend of it, saying that he was "among the sixty-one best men in the prison from whom thirty are annually chosen to be either pardoned or paroled. Keep on praying that he may be one of the thirty."

D—The man was not simply paroled—he received full pardon. One day he gave to his helper a picture. Up in the corner he had drawn a Great Hand extended out of the sky. Below rolled a sea of tossing waves and out of the water arose the hand of a drowning man clutching for help. Between the two stood the figure of a man. With one hand he was reaching upward to clasp the hand of God, with the other he grasped the hand of the man sinking in the water. The man between the two was Loo Lin. It may be you for some other sinking soul.

Prayer.

Leader—The story of how Loo Lin, who came to our shore, is that of many immigrants. There was famine at home. One must go to the great land of plenty—America—and work to send money home to save the family from starvation. That one was Loo Lin.

E—There were relatives in the United States. Loo worked his way as a stoker, but was forbidden to land. The captain won by his bright faced obliging ways got a lawyer to help. Loo was admitted and became a domestic in a San Francisco home.

F—Read pages 42-43.

He went to night school and at last to Sunday School. He found Christ. Christian friends invited him to their homes.

G—Summoned home to be married to a girl whom his parenets had selected for him, his prayer all the way was, "Dear God, let my wife learn to be a Christian." The girl, educated in a mission school, was also praying, "Dear Lord, make my husband a Christian." Read 43-45.

H—Their life in New York was a busy, happy one, but they grew fascinated by making money. Religion was neglected and their business declined. At last they found God again. Mrs. Lin became burdened with the needs of China's children and resolved to go home to China as a missionary. Pages 46-50.

I—Loo Lin remained here in business to support her and their family. Paul, the eldest, did not know what life work to choose. "Oh, papa, can't I do something to make money? Missionaries have such a hard time," he said when God's work was suggested. "Paul," said Mr. Loo Lin very kindly, "if you go into business for yourself you may be making money on earth, but if you invest your life in the Lord's business you will be laying up riches in heaven. Think it over, and see what you will choose." Could any father speak more wisely? Paul thought, and chose, and is in training to be a Christian worker.

Leader—Loo Lin is at work among his countrymen in New York and everywhere he can reach them to help them to live upright Christian lives. Such a man is an asset to America—he is more of an American than many who boast to be descendants of our first settlers or "first families." His ancestral tree goes back to the word, "which was the son of Adam, which was the son of God."

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LUTHER LEAGUE TOPICS

(*Continued from page* 17)

or mill where many of the people work. But neatly painted shining windows, with a trim dooryard that contrasts startingly with the yards on either side, it presents an ideal of homemaking that is new to many who pass that way.

"Here live one or two workers—call them missionaries, what you will, whose object is to be neighbors to the community, to give the foreign women, whose home ties keep them from learning English and taking part in our national life as quickly as their husbands, an understanding of what America means, and to fulfil the promise of Christian democracy which we have held out to the world.

"Perhaps it is through a kindergarten class for the youngsters, a day nursery where mothers who work in the mills can leave their babies in safe hands through a children's clinic and the daily work of a district nurse, through cooking and sewing and gymnasium and manual training classes for the children of school age, that the approach is made."

"Most powerful of all in the process of changing aliens into citizens are neighborly visits in the homes. Many, many of these women are homesick and lonely. A worker tells of an Armenian woman, the only one

(*Continued on page* 34)

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR READING COURSE

Chinese Lanterns—Meyers	$ .75
Uncle Sam's Family—McConnell	1.00
The Marigold Horse—Seebach	1.25
Best Bible Tales—Hurst	1.50
Martin of Mansfeld—Seebach	.75
Through Story-Land with the Children—Faulkner	1.25

A PARABLE

Behold a Child wandered down the King's Highway, and he strayed into devious paths. The way was dark and there were many cross-roads, and there was no one to show the Child the way to the Church, or to teach him of the Bible, or of Missions, or of Service. He had heard of the Junior League, and he eagerly sought the way thereto, but he could not find it.

And lo! there came down the King's Highway an automobile with a Society Girl therein, on pleasure bent. And she saw the Child, and said to herself, "I can't be bothered trying to lead a children's society. I am having too many good times!" And She passed by on the other side.

Soon another came along the Highway. She carried a pile of books and wore heavy rimmed glasses. She was a School Teacher. "I can't work with the children. I have children about me all week, don't ask me to teach again on Saturday or Sunday." And She passed by on the othere side.

A maiden fair to look upon, dressed in cap and gown came next. She was a College Girl, with her diploma in her hand. "Oh, come and teach me," the Child cried out, with hands outstretched, "you have so much to give me." But the College Girl merely condescended to give a passing glance and drawing aside her gown, She, likewise, passed by on the other side.

And then there came down the road with slow and trembling feet just an Ordinary Girl. She heard the cry of the Child. "I don't believe I am able to do everything for the Child, but I can do my best. I may not be as capable as some, but I can use the talents I have. I'll try." And putting her arms about the Child, she led him up the road, up toward the paths which led into the Church. And as they went they seemed to hear the cries and see the outstretched hands of countless other children calling for guidance, and as they entered the portals of the Church these joined them. And as they went in, they were met by other "just ordinary persons," who gathered together the children, and many Junior Leagues were organized that day. And when time came for summer play out in the fair meadows 'round about, the Ordinary Person said, "When Fall comes, I will come back again, dear Child, and we will have Junior League once more."

Which of these four, think ye, obeyed the King's command—"Suffer the Little Children To Come Unto Me?"

A LETTER FROM THE JUNIOR SECRETARY

DEAR JUNIOR SUPERINTENDENTS:—

The September Junior Department was written in July, when we were in the midst of summer conferences. The Milwaukee convention was just over. We could do little more than report on these conventions. We had had little or no time to look ahead or formulate any plans for this Department.

When this is written, August 30, we have gradually been "coming back to earth" again, and have been thinking very seriously—and very prayerfully—about the Junior Department.

Two things are obvious.

First, in the coming biennium, we must not be content to "keep on going," we must advance in large strides. The Junior Secretary is not willing to "stand still" in any activity, and we do not believe she is unique. We must go forward. At this writing we are looking forward to a meeting of the national Junior Committee on September 21, when new work will be planned. Our policy will not be changed (see statement of policy in January, 1925 REVIEW) but we are trusting that big plans will be made. New topics will be arranged, a new Objective selected, a new Reading Course decided upon, and extension work outlined. Next month we will tell you of some of these forward movements mapped out at this meeting. Big things are waiting to be

done. To carry out these plans, we need the appointment and hearty cooperation of a chairman for Junior work in every state and synodical unit, and in every district, where districts exist. This is the one means of getting the work down to each local league. If there is not a Junior Chairman in your state or synodical League, see that one is appointed at once, that the work may be aggressively carried out.

Second, if we are to advance, we must have back of us every local superintendent. The purpose of this letter is to ask of you your best efforts in carrying on the work with the Juniors. The Juniors deserve your very best.

Start the work this Fall with renewed vigor. Resolve to make your Junior League this year the "best ever." Go at the work enthusiastically, and the children will catch your enthusiasm.

Plan your work for the season. The programs and material are all ready for the balance of the year.

If you have not already done so, order at once from this office the new Junior Packet, selling for forty cents. It contains the following leaflets:

Little Doings and Little Suggestions (a manual).

The Juniors At Work (a public program).

Bible Drills.

Sentence Prayers for Junior Meetings.

An Outline Program for Your League Meeting.

Parable of the Unmerciful Servant (dramatization).

Story of the Good Samaritan (dramatization).

Parable of the Ten Virgins (dramatization).

Books of the Bible Exercise.

Tableaux—Fling Out the Banner.

Superintendent's Helper for July to December.

This with the Topics in the REVIEW will make your work plain and easy.

Speak to the neighboring churches that do not have Junior Leagues, but who "are thinking about it," and enlist them. Our first step in Bigger Plans is More Organizations.

Write to the office when you wish any information. Send us in news of what you are doing. We are making some special plans for the *Junior Outlook*, our little paper, and if you wish news of what you are doing to appear therein, send us word.

The Junior Objective Fund is still growing. Since our last report the following have contributed:

Previously reported	$266.90
Advent, New York City	15.00
St. John's, Phoenixville, Pa.....	$2.50
Christiansted, Virgin Islands.....	4.00
Trinity, Muncie, Ind.	3.00
Calvary, Jersey City, N. J.	9.00
First Church, Butler, Pa.	5.00
St. John's, Wilkes Barre, Pa.	3.00
D. V. B. S., Frederiksted, Virgin Islands	9.50
Total	$317.90

The goal set for this year—$300—was reached before the year was half over. Checks for One Hundred Dollars each were presented to the three respective Boards at the Milwaukee convention! We are very happy and proud over this. And still the money is coming in. Juniors, keep up the good work. If your League has not yet helped, do so.

Is your Junior League registered? Fifty of the total number reported to this office are not as yet. We are making out a new official book, with a page for each League, and if you are not registered, you may be entirely left out! Send in the name of your church, superintendent's name and address, when organized, and number of Juniors enrolled. You will then be registered and a Certificate sent you.

We have been hearing so many new, fascinating plans for work with the boys and girls this summer that our head is beginning to swim. We hoped to pass on to you each month some of these "Best" Junior Methods. Here are a few—

Do you have a *League Treasury Box?* Cover a candy box or a shoe box with paper in the League colors. Draw and paste on top a Luther League emblem. Cut an opening in the top of the box. And watch the offering grow! Let the Juniors help make the box. Educate the Juniors to earn money or save it from their allowance. Five cents given in self-denial is worth far more than a quarter given by the parents to the child as he starts for Junior League.

Do you ever use the *Blackboard* in your Junior League? "Missionary Chalk Talks" (15 cents) will give you material for a dozen blackboard talks. "Outline Chalk Talks" will give many more. Both may be secured from our Publication House.

Do not fail during October to have a class on *Martin of Mansfeld.* Get this book (75 cents from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.), and teach several chapters each week at the close of your devotional meeting. Cut out the pictures in the book and mount them on sheets of cardboard in the League colors. Report the class to this office.

Teach the Juniors *Giving.* Particularly

at this harvest season is it appropriate. At one of your Junior meetings have a table in the front of the room, and during a talk on what we should give to God, place ten ears of corn in a row, then separate them putting one aside—that is for God, and nine in another pile—for ourselves. Do this with ten apples, ten potatoes, ten of any other fruits and vegetables that may be available. Use also ten nickels. The Juniors will soon get the thought that God's share is but small, and we should willingly give Him at least that.

Did you *Promote* with a fitting service your Juniors into the Intermediate League —those over twelve years? A suitable promotion exercise can be secured for two cents from the office.

Do you *Install* your Junior officers? The Juniors will more deeply feel their responsibility. A Candlelight Installation Service is fitting. The light from the altar is passed by the Pastor to a candle in the hands of the Junior Superintendent. The Junior President's candle is lighted from this, and he in turn lights the candles of the other officers. The members of the committees stand in a row behind the officers, and their candles are next lighted. From these are lighted in turn small candles in the hands of the rest of the members of the League who clasping hands stand in a circle behind the committee members.

Try these plans.

Let us go forward in this work with our Junior Leaguers, working together, working hand in hand with Him for the advancement of the Kingdom.

Yours in Junior Work,

BRENDA L. MEHLHOUSE.

TOPICS

November 1, 1925

BOYS AND GIRLS IN SUNDAY SCHOOL

(Mrs. A. J. Fenner)

Superintendent. Sometimes we Juniors think, "Oh, if I could only go to Japan or Africa, I am sure I could help to tell them the story of Jesus," or again we think, "just wait until I am grown, then I shall be a great help to my church."

We forget that Jesus needs the help of Juniors right here and now.

Today we are going to talk and plan how we can best help in our Sunday School.

(Use the regular Opening Service as found in our Sunday School Hymnals. If all the children are not familiar with the singing of the Responses and the Gloria Patri, let them repeat it without the music or time might be taken to teach part of the Service.)

Hymn—Open Now the Gates of Beauty.

Psalm 84—Read responsively in its proper place in the Service.

Scripture Lesson—Two stories, told by Juniors, in their own words.

1. "A Child Who Helped in the Lord's house."—Samuel 1:2-3.

2. "Christ in the Temple."—Math. 2:42-49.

Prayer—By the Junior Leader.

That we may be willing workers in the House of the Lord. That we may be faithful to our Sunday School. That we may each find some work to do for the Lord.

Topic—Boys and Girls in Sunday School.

Superintendent—How can the Junior help the Sunday School?

Let this be an open discussion. As the suggestions are given, have a Junior write them on the board.

A suggestion list:

1. Attend regularly.
2. Be on time.
3. Assist the teacher and Superintendent.
4. Come with a prepared lesson.
5. Help to keep the Sunday School clean and attractive.
6. Invite others to Sunday School.
7. Visit the sick pupils.
8. Ask the Pastor how you can assist him.
9. Be willing and ready to pray or read when asked to by the Superintendent.

Superintendent—How does the Sunday School Help the Junior?

A Junior writes this list of suggestions, as given by the pupils, on the board:

1. It teaches them the Bible.
2. Prepares them for leaders and workers in the church.
3. Prepares them for Confirmation.
4. Teaches them to pray.
5. Teaches them our Hymns.
6. Teaches them to be happy in the Lord's Work.

Superintendent—Who plans and prepares our Sunday School Work?

Junior—The lessons and lesson material for our Sunday Schools are prepared by a group of ministers and teachers, called "The Parish and Church School Board."

We have large publication houses where these books and papers are printed and then sent out to all our Sunday Schools and Churches. (Show a picture of the new Muhlenberg Building in Philadelphia. Send for a catalogue which will have a picture of the building on the cover, also other things which might be shown to the children.)

This School Board also prepares the work for Summer Vacation Bible Schools and Week Day Religious Schools and conducts classes for the training of Sunday School teachers and workers.

A Visit to the Different Departments of

the Sunday School—Conduct a visiting tour to the different departments of the Sunday School. Arrange with the teachers, previously, so that their material is on display or can be easily found.

If this visit cannot be arranged, then plan to gather as much of the different Sunday School material as possible and display it in the room where your meeting is to be held.

If one is fortunate enough to live in a city in which we have a Publication House, plan to spend one afternoon at the building with the children. It will be most enjoyable and instructive.

Handwork—Make a Thanksgiving Poster, for the Junior Department of the Sunday School, using pictures from magazines.

Closing Hymn—My Church, My Church.

Lord's Prayer.

November 8, 1925

"I MUST BE ABOUT MY FATHER'S BUSINESS"

(Junior League Day)

The Sunday nearest Luther's Birthday—November 10—has been set aside as "Junior League Day," when the work of the Junior League is to be brought to the attention of the whole congregation.

Have the Junior League attend the Senior League meeting, and have as a special feature one of the Juniors give the following paper, which will show how the Juniors are busy "about their Father's business."

THE LUTHER LEAGUE AND WHAT IT DOES FOR JUNIORS

As a Junior I believe firmly in the Luther League. It helps me in every way to be a better boy, a better Christian, and will make me a better man, a better Senior Leaguer, a better church member, when I grow up.

First of all, it teaches me more about the Bible. We have Bible lessons and stories in the Junior League which teach me more of the Heavenly Father. I learn the truths of the Bible. I am taught to read my Bible every day. This alone will help me all my life.

In the Junior League I am taught to pray. We have sentence prayers, and pray in each of our meetings for God's help, for our missionaries, for the work.

I also learn to attend church services. This is part of our program. Juniors who go to church will be church members when they grow up.

Next we learn about our Church in Junior League. How many of the Seniors know all about the Church seasons, know the proper altar colors? How many know the history of our great Church? How many know the story of the hymns of our Church? All these things we learn in the Junior League.

We learn about missions in Junior League. We have a missionary meeting once a month, and learn of the boys and girls of China, India, Africa and Japan, and of the work at home.

We would not be Junior Leaguers if we did not learn something about Martin Luther. Part of our work each year is a study of the life of Luther, the great hero of our Church.

But Junior Luther League is not all learning, it is doing, too. We *do* things in Junior League. We conduct our own meetings. We have Committees. We meet regularly every week and study Topics just as do you Seniors.

This trains us to take part and lead in meetings, so that when we become Seniors we will be well trained.

There is also much work in the Church in which we are called to help. We can send gifts to far off mission lands, we can work for our own church, we can help the orphan homes and needy children everywhere.

The Junior Leagues all over the country are doing a big work. What the Senior League will be in a few years depends on how we Juniors are trained. Will you help us?

(Several musical numbers by the Juniors, and one or two of the exercises which can be obtained from Luther League headquarters may also be given.)

At the evening service, have the pastor speak on the work with the children, and have the Junior League give the pageant—"Even These Little Ones"—which can be secured for ten cents.

November 15, 1925

PAUL, WHO PUT CHRIST FIRST, AND PAULS OF LATER TIMES

(Bible Story)
Phil. 3:7-11.
(Esther E. Martin)

Poster—Cut a picture of a man from a magazine illustration and make dark glasses on the face, covering the entire eye. Figure should be 6 to 8 inches tall and mounted lengthwise on a bright colored mat. Words (printed in black) Suppose God made *you* blind. What would you do? Let's talk about it in Junior League today.

Invitation—Paper nose glass rims made from stiff white paper. Make them large enough to fit over face, cutting out the centers for lens. Draw a pattern from cardboard around a pair of glasses. Several pairs of glasses can be made at one time. Write invitation around edge. Words—"We hope these glasses will help you find your way to Junior League today."

PROGRAM

Hymn—All Hail the Power of Jesus' Name.
Psalm—46.
Gloria.
Prayer—(Individual).
Scripture Lesson.
Hymn—I Love to Tell the Story.
Separation of Groups.
Offering.
Business meeting or Special Feature.
Topic.
Groups United.
Closing Service.
Hymn—Junior League Rally Hymn.

TOPIC

Give out the following Scripture passages the week before and have the Juniors *tell* the content.

1. How Paul (or Saul) persecuted the Christians.—Acts 8:1-3; 9-1-2.

2. What happened to him on his way to Damascus?—Acts 9:3-8.

(Leader explain connection between poster and invitations with lesson, and that Paul remained blind and did not eat nor drink for three days.)

3. God's command to Ananias.—Acts 9:10-16.

4. What happened when Ananias delivered God's message.—Acts 9:17-22.

(Leader explain change in Paul's name.)

5. What Paul suffered because of his great love for Christ.—II Cor. 11:23-33.

(Superintendent explain meaning of this passage.)

OTHER PAULS

Martin Luther—Luther loved God so much, that he suffered as much as any one could suffer in order that God's Word and His Church might remain pure. As we learned in Martin of Mansfeld, the Church had become corrupt, the priests did not even know much about the Bible and tried to keep the common people from knowing it. Many people could not read but even if they had been able, the priests saw that Bibles were scarce so that they would have a greater hold over the people. Luther did not mean to start another Church, but wanted to clear away all the evil that had crept into the Church and allow the people to know all about God. Instead of the Church understanding that Luther meant only good, the teachers tried to make him take back all he said about the evils that had gotten into the Church. His life was not safe and trouble was stirred up when ever possible. For a long time, you remember, he was in hiding in the Wartburg Castle, for his life would have been taken had the Church known where he was. But even then, instead of growling and complaining of his trouble, he was happy because he *knew* he was doing right and during his stay, translated the Bible into the language of the people.

Ministers—Ministers do not have their bodies beaten nor are their lives in danger, but they suffer in another way. We hurt them in many ways, not because we injure them but because we sin so much against God, and what hurts God, hurts them for they are earnest messengers for God and his Kingdom. Every time you miss Sunday School, Church, or Junior League you hurt your minister, because you are neglecting God. How many of us *deliberately* break the Commandments? It doesn't take long until we are found out and the minister feels sorry. We should all strive to love God as the minister does, and should think about becoming ministers, deaconesses and missionaries when we grow up.

Missionaries—Many of our missionaries who were the first white men to enter heathen countries suffered everything because of their love for Jesus. They gave up their homes, and friends, went among hostile people, suffered privations and sickness and anything that they felt necessary for the advancement of God's kingdom. They have done it cheerfully and do not want you to feel sorry for them, but are praying that you too might come to the foreign field and help spread the Gospel. There is not so much physical danger now as formerly.

(Give out stories of some of the pioneers in the Mission fields. Material can be secured from the Luther League Headquarters or from the Women's Missionary Society or from your own Missionary books.)

Question children as to how many have thought of becoming Ministers, deaconesses or missionaries (medical side also). Sometimes a seed sown in this way reaps a harvest.

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November 22, 1925

THANKSGIVING BY THANKSLIVING

(Thanksgiving Meeting)

Decorate appropriately for your Thanksgiving meeting. A roll of crepe paper in Thanksgiving design, several pumpkins and stalks of corn will add quite a festive air.

Why not have a "Can Party" and ask each Junior to bring a can of vegetables or fruit, to be placed in a large basket in the centre of the room, afterward sent to the nearest orphan home? Have the chairs in a circle round this basket. Invite the parents to the meeting.

THE TOPIC

(Prepare several turkeys cut from white paper or cardboard and write the parts of the Topic on these.)

Leader—How can we best show our Thanksgiving?

First Junior—We can best be thankful by letting our thankfulness show in our lives. We can give thanks by living thanks—that is Thanksgiving by Thanksgiving.

Leader—What is one way we can live our thanks?

Second Junior—By remembering to read our Bible and pray every day.

Third Junior—By coming to church every Sunday.

Fourth Junior—By being faithful in Junior League.

Fifth Junior—By being willing and ready to help at home.

Sixth Junior—By playing fair in all our games.

Seventh Junior—By being obedient to teachers in school.

Eighth Junior—By helping in the work of the church.

Ninth Junior—By bringing our gifts.

(Have each of these discussed as they are given.

Sentence Prayers—Have each Junior give one reason why he is thankful.

Close the meeting with a hymn and the Lord's Prayer, and then have collection of the gifts.

Several Juniors dressed in Puritan costume—grey chintz dresses and white caps and kerchiefs might serve tea and crackers.

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November 29, 1925

SERVING GOD WITH OUR GIFTS
(Point 4—Junior Standard of Efficiency)

Luke 7:27-38.
(Sister Pearle Lyerly)

HINTS FOR LEADERS

Make this an overflow meeting. Place a basket on the table and have it overflowing with nuts, candy or other things which can be taken to the poor children after the meeting.

On one side of a card draw a basket which is over-flowing with grain—on the other side write the following: "Give and it shall be given to you; good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure ye mete it shall be measured to you again." Make enough cards for every Junior. At this meeting let each child come forward and read his verse after which he may light a candle. Tell the children they are to memorize this by the next meeting. Only those who can recite it will be permitted to light a candle. After all the candles are burning make the room dark and have the story told by the candle light. The children are very fond of this, and the impressions made are very great.

THE TOPIC

What the Scriptures Say About Our Gifts
(To be given by eight Juniors)

1. Honor the Lord with thy substance and with the first fruits of all thine increase.

2. Every man shall give as he is able, according to the blessing of the Lord.

3. Will a man rob God? Yet ye have robbed Me. Wherein have we robbed Thee? In tithes and offerings.

4. Bring ye all the tithes into the storehouse and prove Me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

5. Neither will I offer burnt offerings unto Jehovah my God of that which doth cost me nothing.

6. Give and it shall be given to you; good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure ye mete it shall be measured to you again.

7. God loveth a cheerful giver.

8. Ye know the grace of our Lord Jesus Christ, that, though He was rich, for our sakes He became poor, that we through His Poverty might be rich.

Some Things Our Gifts Will Do
(One for each Junior to read)

Send a bunch of flowers or a basket of fruit into the sickroom of some unfortunate.

Send happiness to the discouraged by letting them know the Juniors are thinking and praying for them.

Send food and clothing to the poor children.

Send the Light of Christ to the children still in darkness, by buying Bibles for them.

Send missionaries to the foreign fields to preach the Gospel of Jesus.

Send strength to the missionaries by giving the supplies they need in their work.

Send young men to college and seminary where they shall become trained for ministers.

Send ministers into new fields to open up Home Mission Churches.

Our Opportunity

Boys and girls have you realized the big field in which you have served God with your gifts? Your life is a shining light for Jesus all over the world because you have given your dimes. Can you see the difference in the Junior who saves his money so that God may use it—and the one who spends it all for himself? The generous one serves God all over the world. The selfish one just stays in that old dark cell. To which class do you belong?

(Arrange as many candles in the circle as you have juniors. This to illustrate the world—and the candles the generous givers letting their light shine all over the world. Place one candle in a box to represent the selfish Junior *all for himself.*)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

CALIFORNIA

The quarterly rally meeting of the District Luther League of Southern California was held on Monday evening, August 3, in the First Lutheran Church of Los Angeles.

The rally opened with a dinner at 6:30, at which 140 persons were served. Toasts were called for by the district president, Clarence L. Derr, and were responded to by Alpheus Ball, Earnest Myers, Christine Bair and Alfred Schueler. The first three persons spoke on the Past, Present and Future of the District League, respectively, while the last named made a few remarks on our relations to the Luther League of America.

A number of "pep" songs, arranged by Christine Bair and led by Mrs. Elmer Frey, kept the spirit at its height. One of these songs, set to the tune of "Tipperary," is printed below:

It's a good thing to be a Leaguer,
It's the best thing I know.
It's a good thing to worship Jesus,
As Heavenward we go.
Good-bye sin and sorrow,
Farewell doubt and fear,
It's a grand good thing to be a Leaguer
And that's why we're here.

At 8 o'clock the Leaguers adjourned to the church auditorium for the main program, which included devotions, vocal and instrumental numbers, and a brief business session, in addition to the address of the evening, by William Knowles Cooper, of Washington, D. C.

A letter from Harry Hodges was read, informing the local District League that its application for membership in the national organization had been accepted at the Milwaukee convention.

The meeting closed with the singing of the Luther League Rally Hymn.

SOUTH CAROLINA

A Summer School for Church Workers was held August 11-19 at Newberry College, Newberry, S. C. The Luther League department of this school was especially fine this year. One period each day was given to League problems and methods. Those discussions were ably led by Mrs. V. B. Sease and proved practical, helpful and inspiring. A class in mission study, using Dr. Horine's "A Home Enterprise," was led by Karl Kinard, South Carolina's State President. A course in the dramatization of Bible stories was given by Miss Edna Lunden. "Luther League Night" was celebrated on Thursday night during the school. A splendid devotional program was rendered in the chapel. Virgil Long led the opening devotionals and Karl Kinard and Miss Myrtle Davis gave enthusiastic reports of the national convention at Milwaukee. Special music was rendered by a stringed choir from Columbia. At the conclusion of this program the Leaguers and their friends assembled on the campus to enjoy the stunts given by several of the district Leagues in South Carolina and the refreshments served by the Newberry District League.

VIRGINIA

The Luther Leagues of St. Mark's and Virginia Heights Churches, Roanoke, and College Church, Salem, held their regular quarterly joint meeting Sunday afternoon, August 30, in College Church. Miss Vivian Cronk, president of the Salem League, presided.

The program was one of that "every-member-taking-a-part" kind which is always highly successful. Every Leaguer present from the three Leagues had a share on the program, and not until he was handed a slip of paper giving that information did he know that he was to appear or what his part was to be. The extemporaneous program included speeches, choruses, poems, readings, and sentence prayers. An interesting feature, also, was a Luther League quiz, conducted by the leader, on facts with which we should be familiar concerning our National, Synodical, Conference, and local Leagues.

NEW JERSEY

Trinity Luther League, Newark

The Luther League of the Newark District held its third rally at Trinity Church, Waverly avenue, Newark, Rev. M. F. Walz pastor, on Tuesday evening, August 11. After the business session a social hour was enjoyed at which the League of Trinity Church acted as hosts.

It is our custom to tender a reception to the newly confirmed class each year. This year eighteen new members were added to the roll of the League.

Once a month we visit a local day nursery or the almshouse and take fruit, candy and cakes to the inmates. We find great pleasure in giving this bit of sunshine.

When our evening church services were discontinued for the summer the League voted to hold its devotional services as usual and invited the older members of the church to join us. We have had a fairly good attendance all through the summer.

We have eighteen missionaries on our correspondence list, to which we send letters and magazines.

OLDWICK

Weekly devotional meetings are held throughout the year using the Review and Topics with other sources of material. The reading course is used fully and with real profit. The twelve point program is our goal and guide. Two dozen folding chairs and new tables were recently purchased and funds are now being gathered for a diffused lighting system in the church auditorium. A covered dish supper was recently held on the parsonage lawn at which time three of our Leaguers gave reports and sketches from the mission conferences at Northfield. A protege is supported in India at a cost of $50 and our part of the New Jersey fund for Andhra College, India, is already paid.

One of our members, Miss Marion Waldron, is completing a two year course in New York Biblical Seminary preparatory to making church

work her life vocation. She conducted a daily vacation Bible school here this summer.

On July 18 at 1:30 p. m. thirty-six merry-makers met in front of the church for our annual truck ride to the shore. After two hours of singing and much shaking up we landed at Cliffwood Beach. All hands went in for a dip, then lunch on the beach, and homeward bound. But the return trip was much more peaceful and quiet, as a great deal of energy was left in the surf. Did we have a good time? Ask any one that went with us.

In September we gave a humorous play—"Poor Father."

OREGON—WASHINGTON

COLUMBIA DISTRICT LUTHER LEAGUE

The twenty-fifth convention of the Columbia District Luther League, comprising of Leagues of Oregon and Southern Washington, will be held at Portland, Ore., October 23, 24, 25, in the St. James' Lutheran Church of which Rev. William E. Brinkman is pastor.

The convention theme will be "Do All Things," and the motto (Phil. 4:13) "I can do all things through Christ which strengtheneth me."

One of the speakers will be Dr. George Hillerman, of Berkeley, Cal., Western Superintendent of Missions. There are to be conferences on the three phases of our League work (Education, Missions, Life-Service), under the leadership of pastors and layworkers.

In addition to the program that will be provided there will be a number of social features, one of which will be an "around the world" banquet to be given Saturday evening.

This progressive far Western League publishes its own monthly paper, the *Columbia District Bulletin*, which is now in the fourth year. Although the distance was great one delegate was sent to the Milwaukee convention this year.

The district works under a set of "Fifteen Efficiency Goals," in which the local Leagues contest for the high score towards winning the president's banner each year.

BOOK REVIEWS

Manuals for Luther Leagues, by the Augustana Luther League Council, published by the Augustana Book Concern, Rock Island, Ill. Price $1.50. Here is a book which should be in every Luther League library as it provides for Bible, literary and special studies and gives suggestions for the holding of devotional, business and social meetings and the use of pageants.

Prayers for Boys, by the Rev. Herbert C. Alleman, with introduction by the Rev. Luther A. Wiegle. Henry Altemus Company, Philadelphia, Pa. A book of prayers for boys for all occasions which could well be used in Intermediate Luther Leagues.

Forward with Christ, a compilation of the sermons, addresses, reports and minutes of the third triennial convention of the Young People's Luther League of the United Norwegian Church by the Augsburg Publishing House, Minneapolis, Minn. This book would be an addition to every Luther League library as the problems and objectives of this vigorous band of young Lutherans are identical with our own.

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LUTHER LEAGUE TOPICS

(*Continued from page* 26)

of her race in the town, who grew so lonely during the long hours that her husband was away at his work that she used to go out to a cage of pigeons they kept in the yard and talk to them."

Leader—The Master said, "I was a stranger and ye took me in." These strangers in our land—what shall we do for them? How shall we "take them in?" How shall we solve the problem of race relations through our own homes and through the homes of our foreign-born people?

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